

CHRIST

SET FORTH

In his	{	Death,	}	As the	{	CAUSE
		Resurrection,				of Justification.
	{	Ascension,	}		{	OBJECT
		Sitting at Gods				of Justifying
		right hand,				Faith.
	{	Intercession.	}			

Upon ROM. 8. VER. 34.

TOGETHER WITH
A TREATISE

DISCOVERING

The Affectionate tenderneſſe
of CHRIST'S HEART
now in *Heaven*, unto
Sinners on Earth.

By THO: GOODWIN, B.D.

The ſecond Impreſſion Corrected.

L O N D O N,
Printed for Robert Dawlman, 1642.

CHRIST

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TO the READER.



That the scope of this treatise is selfis, the Title page and the Table that follows, will sufficiently inform you: I shall onely here acquaint you, with what was mine in a few words. I have by long experience observed many holy and precious souls, who have clearly & wholly given up themselves to Christ, to be saved by him his own way; And so at their first conversion (as also at times of desertion,) have made an entire and immediate cloze with Christ alone for their Iustification, who yet in their ordinary course & way of their spirits, have been too much carried away with the Rudiments of Christ in their own hearts, & not after Christ himself: The stream of their more constant thoughts and deepest intentions running in the chanel of reflecting upon and searching into the gracious dispositions of their own hearts so to bring down, or to raise up (as the Apostles words are, Rom. 10. 8.) & so get a sight of Christ by them. Whereas Christ himself is nigh them (as the Apostle there speaks) if they would but nakedly look upō himself through thoughts of pure and single faith. And although the use of our own graces by

way of sign & evidence of Christ in us be allowed us by God, & is no way derogatory from Christ, if subordinated to faith; and so as that the heart be not too inordinate & immoderate in poring too long, or too much on them, to fetch their comfort from thē, unto a neglect of Christ: yet as pleasures that are lawfull, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart, either to the present delighting in God, or pursuing after him, with the joynt strength of our souls, as our only chiefest good: so an immoderate recourse unto signs, (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediately, as he is set forth to be our righteousness; either by the way of Assurance, (which is a kind of enjoyment of him) or Recumbency & renewed Adherence in pursuit after him.

And yet the minds of many are so wholly taken up with their own hearts, that (as the Psalmist says of God) Christ is scarce in all their thoughts: But let these consider what a dishonor this must needs be unto Christ, that his train & favorites (our graces) should have a fuller Court & more frequent attendance from our hearts then himself, who is the King of Glory. And likewise what a shame also it is
for

To the Reader.

for beleevers themselves, who are his Spouse, to look upon their Husband no otherwise but by reflection and at second hand, through the intervention and assistance of their own graces, as Mediators between him and them?

Now to rectifie this error, the way is not wholly to reject all use of such evidences, but to order them; both for the season, as also the issue of the: For the season, so as that the use of them go not before, but still should follow after an addresse of faith first renewed, & acts thereof put forth upon Christ himself. Thus whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of our selves unto Christ, as our justification, and to cloze with him immediatly; and this as if we had no present, or by past grace, to evidence our being in him. And if then whilst faith is thus immediatly clasping about Christ, as sitting upon his Throne of grace, we find either present or fore-past graces comming in as Handmaids, to attend & witnesse to the truth of this adherence unto Christ, (as after such single & absolute acts of faith, it oftentimes falls out.) The holy Ghost (without whose light they shine not) bearing witnesse with our spirits, that is, our graces, as well as to our spirits. And then again for the issue of them, if in the clozure of all, we again let fall our viewing and comfort-

ting our selves in them, or this their testimony, and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: If thus (I say) we make such evidences to be subservient onely unto faith, (whilst it makes Christ its Alpha & Omega, the beginning and the end of all) this wil be no prejudice at all to Christs glory, or the workings of faith it self, for by this course the life of faith is still actually maintained, & kept upon wing in its ful ure, & exercise towards Christ alone for justification. Whereas many Christians do habitually make that only but as a supposed or taken for granted principle, which they seldom use, but have laid up for a time of need: But actually live more in the view & comfort of their own graces, and the gracious workings thereof in duties towards Christ.

The reason of this defect among many other I have attributed partly to a Barennesse (as Peters phrase is) in the knowledge of the Lord Jesus Christ, & of such things revealed about him, as might be matter for faith to work and feed upon: As also to a want of skil (whilst men want assurance) to bend & bow, and subjugate to the use of a faith of meer adherence, all those things that they know & hear of Christ as made justification unto us. It being in experience a matter of the greatest difficulty, (& yet certainly most feasible & attainable)

nable) for such a faith, as can yet rely & cast
it self upon Christ for justification yet rightly to
take in, & so to make use of all that which is or
may be said of Christ his being made righteous-
nesse to us, in his Death, Resurrection, &c. as
to quicken and strengthen it self in such acts of
meer Adherence, untill Assurance it self comes,
for whose use and entertainment all such truths
lie more fair and directly to be received by it.
They all serve as a fore-right wind to assurance
of faith, to fill the sails thereof, and carry it on
with a more full and constant gale, (as the word
used by the Apostle for Assurance imports) wher-
as to the faith of a poor recumbent, they serve
but as a half-side-wind, unto which yet, through
skill, the sails of such a faith may be so turned and
applied towards it, as to cary a soul on with much
ease & quietnes unto Christ, the desired Haven;
It notwithstanding waiting all that while, for a
more fair and full gale of assurances in the end.

Now to help or instruct beleivers in that later,
namely, the use of such a skill, is not so directly
the drift of this Treatise, I having reserved that
part (if God assist me and give leisure and this
find acceptance) unto another about the acts of
justifying Faith, wherein this art now mentio-
ned is to be the main scope. That which I have
here endeavoured, is, to set forth to all sorts of
beleivers (whether they have assurance or not)
Christ as he is the object of our faith as ju-

Risying, and as the cause of justification to us ;
 & so I send forth this as a premise and preparatory to that other. And to that purpose I have run over some few Articles of our Faith or Creed, as I found them put together in one bundle by the great Apostle, namely Christ, in his Death, Resurrection, Ascension, Sitting at Gods right hand, & Intercession, and have handled these no further, then as in all these he is made Justification unto us, therein having punctually kept unto the Apostles scope. By all which you may (in the meantime) see what abundant provision God hath laid up in Christ (in the point of Justification) for all sorts of beleevers to live upon: Everything in Christ, what soever he was, or what soever he did, with a joynt voyce speaking justification unto us. You may see also that God hath in Christ justified us over and over ; and thereby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, & so be spoiled and bereft of these more immediately prepared, and laid up for us in Christ himself. To have handled all those considerations, which his obedience unto death affords unto the justification of a beleever, and his comfort therein, in this small tractate, would have made that part too disproportioned to the rest : it alone deserves, & will require a distinct Tract, which therefore I have cast into another method ; and so in this Treatise have toucht only upon what may for the present

To the Reader.

present be sufficient to furnish that part, to keep
company with its fellows. Only when I had thus
presented Christ along from his Death, Resur-
rection, and Ascension, unto his Sitting in
Heaven; & there performing that great part of
his Priesthood, the work of Intercession, I jud-
ged it both homogeneous to all these, & conducing
to the greater encouragement of beleivers in
the exercise of their faith, so subjoyn that other
Treatise, How Christs Heart now he is in
heaven stands affected to us sinners here
below. And a better token, (take the Argu-
ment it self, if I could have fully represented it)
how to present unto his Spouse I know not, then
a true character of her husbands heart now
he is in glory: And (but for methods sake) I
would have placed it first, it being more suited
to vulgar capacities, whose benefit I aime at.
Now in that discourse I confesse I have not ai-
med to keep so strictly unto the matter of justi-
fication only, as in the other I have done; But
have more generally discussed it, & shewn how
his heart stands towards us, under all sorts of
infirmities whatsoever, either of sin, or mis-
ery yet so as it wil serve for the matter of justi-
fication also. The Father of our Lord Jesus
Christ grant us according to the riches of
his glory, that Christ may dwell in our
hearts by faith, & that we may know the
love of Christ, which passeth knowledge.

THO: GOODWIN.

**A Series of the Materials in this
Treatise.**

SECT. I.

*A generall Introduction to the whole : Christ the
Object of Justifying Faith.*

CHAP. I. The scope of the words ; That they
were Christs originally. Christ the highest ex-
ample of beleeving. Encouragements to our
faith from thence.

CHAP. II. The scope and argument of this
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SECT. II.

*Christ in his DEATH the Object and support of
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SECT. III.

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Christ

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C H A P. IV. The I N F L U E N C E that Christs Resurrection hath into our Iustification.

C H A P. V. How Christs representing us as a common Person in his Resurrection, hath an Influence into our Iustification.

C H A P. VI. How our Faith may from hence raise matter of Triumph for its justification. Together with an explanation how we are justified by Faith, although justified in Christ at his Resurrection.

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1. Christs Ascension. 2. Christs power and authority in Heaven.

C H A P. II. What Evidence for our justification, Christs Ascension into Heaven affords unto our faith.

C H A P. III. What Evidence Christs Sitting at Gods

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SECT. V.

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S E C T. I.

Shewing by way of Introduction,
that Christ is the Example, and
Object of *Iustifying Faith*.

R O M. 8. 34.

*Who is he that condemneth? It is Christ
that dyed; yea rather, that is risen
again, who is even at the right hand
of God, who also maketh intercession
for us.*

C H A P. I.

*The scope of these words: That they were
Christs originally. Christ the highest
example of Beleeving. Encourage-
ments to our faith from thence.*



These words are a tri-
umphing challenge,
uttered by the Apo-
stle in the name of all
the [*Elect*:] for so hee
begins it in the 33. ver. foregoing.

B

Who

Who shall lay any thing to the charge of Gods [Elect?] It is God that justifies. And then follow these words, Who shall condemne? (namely, Gods elect. It is Christ that dyed, &c. This challenge wee finde first published by Jesus Christ himselfe, our onely Champion, Esay 50. (a Chapter made of and for Christ) ver. 8. Hee is neere that justifies mee; who will contend with me? They were Christs words there and spoken of Gods justifying him and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunall, when they spat upon him, and buffeted him, as ver. 4. when hee was condemned by Pilate then hee exercised this faith on Gods Father, Hee is neere that justifies mee. And as in that his condemnacion hee stood in our stead, so in this hope of his Justification hee speaks for our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words of all the Elect, It is God that justifies, who shall accuse? Christ was condemned

condemned, yea, hath dyed, who therefore shall condemne? Eoe here the communion wee have with Christ in his death and condemnation, yea, in his very faith: if hee trusted in God, so may wee, and shall as certainly be delivered. *Observe* we, first, from hence by way of *premise* to all that follows,

That Christ lived by faith as well as **Obser.**
we doe.

Christ an
example of
believing.

In the first of *John* ver. 16. we are said to receive of his fulnesse grace for grace: that is, Grace answerable and like unto his; and so (among others) **Faith.**

For Explication hereof.

Explained;

First, in some sense hee had a *faith* for *Justification* like unto ours, though not a *Justification* through *faith*, as we have. Hee went not, indeed, out of himselfe; to rely on another for righteousness, for hee had enough of his owne (hee being *The Lord our Righteousnesse*): yet hee beleeves on God to justifie him, and had recourse to God for justification: *Hee is neere sayes hee* that justifies me. If hee had stood in his owne person meete-

1. He had a
faith for
the justifi-
cation of
himselfe,

ly, and upon his owne bottome only, there had beene no occasion for such a speech; and yet consider him as hee stood in our stead, there was for what need of such a Justification if hee had not been some way neere a condemnation? He therefore must bee supposed to stand here, (in *Esay*) at Gods Tribunall, as well as at *Pilates*, with all our sinnes upon him. And so the same Prophet tels us *Ch* 53. 6. *God made the iniquities of us to meete on him.* Hee was now made *sinne*, and a *curse*, and stood not in danger of *Pilates* condemnation only, but of Gods too, unlesse hee satisfied him for all those sinnes. And when the wrath of God for sinne came thus in upon him, his faith was put to it, to trust and wait on him for his Justification, for to take off all those sinnes, together with his wrath from off him, and to acknowledge himselfe satisfied, and him acquitted. Therefore in the 22. *Psa* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up the while) hee is brought in as putting

forth such a faith as here wee speake of, when hee called God his God, [*My God my God*] then, when as to his sense, hee had *forsaken him*, [*why hast thou forsaken me?*] Yea he helped his faith with the faith of the Forefathers, whom upon their trust in him God had delivered: *Our Fathers*, (sayes hee) *trusted in thee; they trusted and thou didst deliver them*: Yea, at the 5. ver. we find him laying himselfe at Gods feet, lower then ever any man did, [*I am a worme*] (sayes he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it followes; and all this, because hee *bare our sinnes*. Now his deliverance and justification from all these to be given him at his resurrection, was the matter, the businesse hee thus trusted in God for, even that hee should rise againe, and bee acquitted from them. So *Psal. 16.* (a Psalm made also for Christ, when to suffer, and to lie in the grave) ver. 8, 9, 10. *The Lord is at my right hand, I shall not bee moved; Therefore my heart is glad, my flesh also resteth in hope, Or*

(as in the Originall) [*dwels in confident surenesse*] *then wilt not leave [my soule] in hell*, that is, under the load of these sinnes, and thy wrath laid on mee for them: *neither wilt thou suffer thy holy One (in my body) to see corruption*. This is in substance all one with what is here said in this one word, *Hee is verily that [justifies] me*: for Christs Resurrection was a *Justification* of him, as I shall hereafter shew.

2. A Faith
for the justifying of
us.

Neither 2. did he exercise faith for himselfe onely, but for us also, and that more then any of us is put to it, to exercise for himselfe: for hee in dying, and emptying himselfe, trusted God with the merit of all his sufferings aforehand, there being many thousands of soules to be saved thereby a long while after, even to the end of the world. Hee dyed and betrusted all that stock into his Fathers hands, to give it out in Grace and Glory, as those for whom hee dyed should have neede. And this is a greater trust (considering the infinite number of his elect, as then yet to come) then any man hath occasion

from

tion to put forth for himselfe alone. God trusted Christ before hee came into the world, & saved many millions of the Jews upon his bare word: And then Christ, at his death, trusts God againe as much, both for the salvation of Jewes and Gentiles, that were to beleieve after his death. In *Heb. 2. 12, 13, 14, 15.* it is made an Argument, that Christ was a man like us, because hee was put to live by faith like as we are; (which the Angel doe not) and to this end, the Apostle brings in these words prophecied of him, as spoken by him of himselfe, [*I will put my trust in him*] as one prooffe that hee was a man like unto us. Now for what was it that hee trusted God? By the Context it appeares to bee this, that hee should bee the salvation of his *brethren and children*, and that he *should have a seede and a generation to serve him*, and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that fore-cited *Psal. 22.* from *ver. 22.* to the end.

Use.
To draw on
to faith,
and encour-
age us
therein,

How should the consideration of these things both *draw us on* to faith, and *encourage* us therein, and *raise up* our hearts above all doubtings and withdrawings of spirit in beleeving. For in this example of Christ we have the highest instance of beleeving that ever was. He trusted God (as we have seen) for himself, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poor soul? Yea Christ thus trusted God upon his single Bond; but we for our assurance, have both Christ and God bound to us, even God with his surety, Christ, (for he is Gods Surety as well as ours.) A double Bond from two such Persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both, for ones own salvation, when as otherwise they must be damned that will not? 1. This example of Christ may teach and incite us to beleeve: For did Christ lay down all his glory, and empty himself, and leave

leave himself worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure trust that God would *justifie many by him*, (as it is in *Esay 53.*) and shall not we lay down all we have, and part with what ever is dear unto us afore-hand, with the like submission, in a dependance and hope of being our selves justified by him? And withall 2. it may encourage us to beleieve: Hast thou the guilt of innumerable transgressions comming in, and discouraging thee from trusting in him? Consider but what Christ had, (though not of his own:) Christ was made (as *Luther* boldly (in this sense that we speak of him) speaks) *the greatest sinner* that ever was; that is, by imputation: for the sins of all Gods chosen met in him: And yet he trusted God to be justified from them all, and to be raised up from under the wrath due to them. Alas, thou art but one poor sinner, and thy faith hath but a light and small load laid upon it, namely, thy own sins, which to this sinne he undertook for, are but as

Especially
against the
guiltinesse
of sinners,

an unite to an infinite number : God *laid upon him the iniquities of us all* Christ trusted God for his own Acquittance from the sins of all the world, and when that was given him, he yet again further trusted him, to acquit the *world* for his satisfaction sake.

But thou wilt say, Christ was Christ, one personally united to God, and so knew that he could satisfy him ; but I am a sinfull man. Well, but if thou beleevest, and so art one of those who art one with Christ, then Christ speaking these words in the name both of himself and of his Elect, (as hath been shewed) thou hast the very same ground to utter them that he had, and all that encouraged him, may embolden thee, for he stood in thy stead. It was only thine, and others sins that put him in any danger of condemnation ; and thou seest what his confidence before-hand was, that God would justify him from them all : And if he had left any of them unsatisfied for, he had not been justified ; and withall in performing his own
part

Part undertaken by him, he performed thine also, and so in his being justified, thou wert justified also: His *confidence then*, may therefore be thine *now*: only *his* was *in* and *from himself*, but *thine* must be *on him*: yet so, as by reason of thy *communion* with him in his both *condemnation* and *justification*, thou maist take and turn all that emboldned him to this his trust and confidence to embolden thee also in thine, as truly as he did for himself. Yea in this thou hast now a farther prop and encouragement to thy faith, then he then had; for *now* (when thou art to beleeve) Christ hath *fully performed* the satisfaction he undertook; and we *now see Iesus crucified*, acquitted, yea *crowned with glory and honour*, as the Apostle speaks: But he, when he took up this *triumph*, was (as *Esay* here foretold and prophecied it of him) but as then entring upon that work. The Prophet *seeing the day* of his arraignment and Agony, utters these words as his; shewing what thoughts should then possesse his heart, when *Pilate* and the Jews should condemn him,

him, and our sins come in upon him, *God is near that justifies me, who therefore shall contend with me?* But now this comes to be added to our challenge here, that *Christ HATH dyed, and is also risen again; that he WAS condemned and justified, who therefore shall condemne?* may we say, and say much more.

But thou wilt yet say, He knew himself to be the *Son of God*, but so do not I. Well, do thou but cast thy self upon him, to be adopted and justified by him, with a giving up thy soul to his saving thee his own way, and (though thou knowest it not) the thing is done. And as for that (so great and usuall) discouragement unto poor souls from doing this, namely, the greatnesse and multitudes of sins, this very example of his faith, and the consideration of it may alone take off, and help to remove it, more then any I have ever met with: for He in bearing the sins of his Elect, did bear as great and infinitely more sins then thine, yea, all sorts of sins what ever, for some one of his Elect or other, (for he said upon it, that *All* (that

(that is, all sorts of) *sins shall be forgiven unto men*, and therefore were *first born by him* for them) and yet you see how confident afore-hand he was, and is now clearly justified from them all : And by vertue of *his being justified from all sorts of sins*, shall *all sorts of sinners in and through him be justified also* : and therefore why maist not thou hope to be from thine ? certainly for this very reason our sinnes simply and alone considered can be supposed no hinderance.

Thus we have met with one great and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and help to direct it in all that follows.



CHAP. II.

The Scope and Argument of this Discourse, is either Direction to Christ as the Object of Faith, or Encouragement to Believers, from all those particulars in Christ, mentioned in the Text.

F*aith* and the supports of it, or rather *Christ*, as by his *Death & Resurrection*, &c. he is the foundation of *Faith*, and the cause of our *Justification*, is the main subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seen *Christ's faith* for so now let us see what *our faith* is to be towards him: Only take this along with you, for a right bounding of all that follows; That *the Faith* (the object and support of which I would discourse of) is onely, *Faith as justifying*; for *Justification* was properly here the matter of *Christ's faith* for

us, and is also answerably here held forth by *Paul*, as that faith which Beleevers are to have on *him*. Now faith is called *justifying*, onely as it hath *Justification* for its object, and as it goes out to Christ for Justification: So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things:

Two things in the Text.

1. Christ, the object of faith for justification.

1. It holds forth Christ the object of it, [*Who shall condemn? [Christ] hath died, &c.*] And he being the sole subject of those four particulars that follow, as encouragements to faith, must needs be therefore the object here set forth unto our faith.

2. In Christ we have here all those four things made matter of triumph to Beleevers, to assure them that they shall not be condemned, but justified. In that

2. His Death, Resurrection, &c. matter of triumph unto faith.

Christ {
1. Dyed.
2. Rose again.
3. Is at Gods right hand.
4. Intercedes.

So that (for the generall) I am to do two things: and therein I shall fulfill the Texts scope.

R. Direct

1. *Direct your faith to Christ, and to its right object.*

2. *To encourage your faith, from these severall actions of Christ for us, and shew how they all contain matter of triumph for faith in them, and also teach your faith how to triumph from each of them: and herein I am to keep close to the argument propounded, namely, faith as justifying; or to shew how faith, seeking justification in Christ, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. So as although Christ's Death, Resurrection &c. may fitly serve to encourage our faith in many other acts it useth to put forth, (as in point of Sanctification to be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification only, [It is God that justifies, who shall condemne, seeing Christ hath dyed?] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification from*

from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.



CHAP. III.

First, Directions to Christ as the object of faith. How in a three-fold consideration Christ is the object, of justifying faith.

But ere I come to encourage your faith from these, let me first direct and point your faith aright to to its proper and genuine object, *Christ*. I shall doe it briefly, and only so far as it may be an Introduction to the Encouragements from these four particulars, the things mainly intended by me.

Christ the object of faith three wayes.

1. Christ is the object of our faith, in joynt commission with God the Father.

2. Christ is the object of faith, in opposition to our own Humiliation,

on, or Graces, or Duties.

3. Christ is the object of faith in a distinction from the Promises.

r. As in
joynt com-
mission
with God
the Father.

First, Christ is the object of faith in joynt commission with God the Father. So here, *It is God that justifies, and Christ that dyed*: They are

Faith to
eye both
God and
Christ in
seeking
justification.

both of them set forth as the foundation of a Beleevers confidence. So elsewhere, Faith is called a *beleeving on him* (namely, God) *that justifies the ungodly, Rom. 4. 5.* and a *beleeving on Christ, Acts 6.* Wherefore faith is to have an eye unto both, for both do alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousness by which we are justified; and it is God that accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have, *Rom. 3. 24.* where it is attributed unto them both together, [*Being justified freely by his grace, through the redemption that is in Jesus Christ:*] Where we see, that Gods free grace, and Christs righteousness, doe concur to our justification. Christ paid as full a price, as if

there

There were no grace shewne in justifying of us; (for mercy bated Christ's merits) and yet that it should be accepted for us, is as free grace, and as great, as if Christ had paid never a farthing. Now as both these meet to justify us, so faith in justification should look at both these: So it follows. See the next ver. of that 3. *Rom. 25.* *Whom God hath set forth to be a propitiation [through faith] in his blood.* And though it be true, that God justifying is the ultimate object of our faith, (for Christ leads us by the hand as the word is, *Ephes. 2. 18.*) unto God: and 1 *Pet. 1. 21.* we are said by the Christ to believe on God who raised him, that so our faith and hope might be on God) yet so, as under the New Testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith than the Person of the Father is, who is meerly God. Under the Old Testament, when Christ was but in the Promise, and not as then come in the flesh, then indeed their faith had a more usuall recourse unto God, who had promised,

Yet God the ultimate object.

Christ, under the New Testament, the more immediate object.

fed the Messiah, of whom they
 then had not so distinct (but
 only confused) thoughts; though
 this they knew, that God ac-
 cepted, and saved them through
 the Messiah. But now under the
 New Testament, because Christ
 as Mediatour, exists not onely
 in a promise of Gods, but is
 come, and manifest in the flesh,
 and is set forth by God, (as the A-
 postles phrase is) to transact
 our businesses for us between
 God and us. Hence the most
 usuall and immediate address
 of our faith is to be made unto
 Christ; who as he is distinctly
 set forth in the New Testament
 so he is as distinctly to be ap-
 prehended by the faith of be-
 leevers. *Ye beleeve in God*, (saye
 Christ to his Disciples, who had
 faith and opinion of the Messiah
 was till Christs Resurrection, at
 the same elevation with that
 of the Old-Testament-beleever)
beleeve also in me: Make me the
 object of your trust for Sal-
 vation, as well as the Father
 do.

And therefore when Faith and Repentance come more narrowly to be distinguished by their more immediate objects, it is Repentance towards God, but Faith towards our Lord Jesus Christ, Act. 20. 1. not but that God and Christ are one the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance: So that we believe in God through Christ, believing in Christ first, and turn to Christ by turning to God first. And this is there spoken, when they are made the summe of Christian Doctrine, and of the Apostles preaching: And therefore the faith of some being much enlarged to the mercies of God and his free grace, but in way of supposition unto Christ, or in a taking for granted, that all mercies are communicated in and through Christ, yet so, as their thoughts work not so much upon, nor are taken up about Christ; yet although this may be true faith under the New Testament, in that God and his free grace is the joynt object of faith, together with Christ

Christ and his righteousness, and the one cannot be without the other, and God oft-times do more eminently pitch the stream of a mans thoughts in one channel rather than in another, and so may direct the course of a mans thought towards his free grace, when the stream runs lesse towards Christ yet it is not such a faith as becomes the times of the Gospel it is of an Old-Testament strain and *Genius*: whereas our faith now should in the more direct and immediate exercises of it, be pitched upon Jesus Christ, that *through him* (first apprehended) *our faith may be in God* (as the ultimate object of it) as the Apostle speaks. And much for the first.

1. Christ the object of faith in opposition to all in our selves.

The second is, that Christ is to be the object of our faith in opposition to our own Humiliation, or Grace or Duties.

1. Not to rest in humiliation.

1. We are not to trust, nor rest in Humiliation, as many do, who quiet their consciences from this, that they have been troubled. That Promise, [*Come so mee you that are weary*

and heavy laden, and you [shall find rest]
 hath been much mistaken; for many
 have understood it, as if Christ had
 spoken peace and rest simply unto
 that condition, without any more a-
 doe; and so have applied it unto
 themselves, as giving them an inter-
 est in Christ: Whereas it is onely
 an invitemēt of such (because they
 are most apt to bee discouraged) to
 come unto Christ, as in whom alone
 their rest is to be found. If therefore
 men will set downe their rest in be-
 ing *wearie and heavy laden*, and not
 come to Christ for it, they sit downe
 besides Christ, and will lie downe
 in sorrow. This is to make *John* (who
 only prepared the way for Christ)
 to bee the Messiah indeed, (as many
 of the Jewes thought) that is, to
 make the eminent worke of *John*
 ministerie (which was to humble,
 and so prepare men for Christ) to be
 their attaining Christ himselfe. But
 if you bee *wearie*, you may have
 rest indeed, but you must come to
 Christ first: For as, if Christ had dy-
 ed onely, and not arose, wee had
 been still in our sinnes, (as it is 1 Cor.

15. 17.) so though wee dye by sinne as slaine by it, (as *Paul* was, (*Rom.* 7. 11, 12, 13.) in his humiliation) yet if wee attaine not to the resurrection of faith, (so the worke of faith is expressed, *Col.* 3. 12, 13.) we still remaine in our sins.

2. Not in
Duties or
Graces.

Secondly, wee are not to rest in graces or duties; they all cannot satisfie our owne consciences, much lesse Gods Justice. If *Righteousnesse* could have come by these, then *Christ* had dyed in vaine, as *Gal.* 2. ult. What a dishonour were it to *Christ*, that they should share any of the glory of his righteousness? were any of your Duties crucified for you? Graces and Duties are the daughters of Faith, the Off-spring of *Christ*; and they may in time of need indeed nourish their mother, but not at first beget her.

3. *Christ* the
person the
object of
faith, in a
distinction
from the
Promises.

In the third place, *Christ*s Person and not barely the Promises of forgiveness is to be the object of faith. There are many poore soules humbled for sinne, and taken off from their owne bottome, who like *Noahs* Dove, fly over all the Word of God, to spy out what they may see of their

their foot upon, and eying therein many free and gracious Promises, holding forth forgivenesse of sinnes, and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like as if *Noahs* Dove should have rested upon the out-side of the Ark, and not have come to *Noah* within the Ark; where though shee might rest for a while, yet could shee not ride out all stormes, but must needs have perished there in the end. But wee may observe, that the first Promise that was given, was not a bare word simply promising forgivenesse, or other benefits which God would bestow; but it was a Promise of Christs Person as overcoming Satan, and purchasing those benefits, [*The Seed of the woman shall break the Serpents head.*] So when the Promise was renewed to *Abraham*, it was not a bare Promise of blessednesse and forgivenesse, but of *that* Seed, that is, *Christ*, (as *Gal. 3. 16.*) in whom that blessednesse was conveyed

C

veyed, [*In thy Seed shall all the Nations of the earth bee blessed.*] So that *Abrahams* faith first closed with Christ in the Promise, and therefore hee is said to see *Christs day*, and to rejoyce in embracing him: And so all the succeeding Fathers (that were Beleevers) did, more or lesse, in their Types and Sacraments, as appeared by 1 *Cor.* 10. 1, 2. And if they, then much more are wee thus to looke at Christ, unto whom now hee is not made extant, not in Promises onely but is really incarnate, though now in heaven. Hence our Sacraments (which are the seals added to the word of faith) doe primarily exhibit Christ unto a Beleever, and so (in him) all other Promises (as of forgiveness, &c.) are ratified and confirmed by them. Now there is the same reason of them, that there is of the Promises of the Gospell, (for as they preach the Gospell to the eye, so the Promise doth to the eare) and therefore as in them the soule is first to looke at Christ, and embrace him as tendered in them, and then, as the Promises tendered with him in them.

at them, and not to take the Sacraments
 that bare seals of pardon and forgive-
 nesse: So (in like manner) in re-
 for giving of, or having recourse to a
 d to promise, (which is the word of faith)
 d soe are first to seeke out for Christ
 ver it, as being the foundation of it,
 theid so to take hold of the Promise
 eared him. Hence Faith is still expres-
 thed by this its object, Christ, it being
 ke called *Faith on Christ*. Thus *Philip*
 norects the Eunuch, *Acts 6. 31. Be-*
 nely *love on the Lord Iesus*. The Promise
 not but the casket, and Christ the jew-
 nent in it; the Promise but the field,
 o thed Christ the Pearle hid in it, and
 hibi bee chiefly lookt at. The Promises
 o (ie the meanes *by which* you beleeve,
 f for the things *on which* you are to
 comf. And so, although you are to
 is theoke at forgivenesse as held forth in
 e is the Promise, yet you are to beleeve
 (for Christ in that Promise to obtaine
 eye, is forgivenesse. So *Act. 26. 18.* it is
) and of Beleevers by Christ himselfe,
 is fir *that they may obtaine forgivenesse of*
 ce him *nes, by faith which is on me.*]
 n, And to cleare it farther, wee must
 im receive, that the Promises of For-
 them

How the
 Promises
 are the ob-
 ject of Faith.
 How Christ
 is the Pro-
 mises.

givenesse are not as the Pardons of
 Prince, which meerly containe a
 expression of his royall word for par
 doning, so as wee in seeking of it
 doe rest upon, and have to doe on
 with his word & seale which we have
 to shew for it: but Gods Promises
 of pardon are made in his Son, and
 are as if a Prince should offer to pa
 don a Traytor upon marriage with
 his child, whom in, and with the
 pardon hee offers in such a relation
 so as all that would have pardon, mu
 first seeke out for his child: and the
 it is in the matter of beleevving. The
 reason of which is, because Christ is
 the Grand Promise, in whom all
Promises are Yea and Amen, 2 Cor. 1
 29. and therefore hee is called The
 Covenant, *Esay* 49. 8. So that, as
 were folly for any man to thinke
 that he hath an interest in an Hei
 resse lands, because he hath got
 writings of her estate into his hand
 (whereas the interest in the land
 goes with her person, & with the
 relation of mariage to her; otherw
 without a title to her selfe, all the w
 tings will be fetcht out of his hand
 againe

again) so is it with all the Promises; they hang all upon Christ, and without him there is no interest to be had in them: *Hee that hath the Son, hath life, Iohn 1. 5, 12.* because Life is by Gods appointment onely in *him*, as *ver. 11.* All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the Promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the Apostles preached forgiveness to men, *Acts 13. 38.* *Be it knowne that through this man is preached to you the forgiveness of sinnes.* And as they preached, so wee are to believe, as the Apostle speaks, *1 Cor. 15. 11.* And without this, to rest on the bare Promise, or to looke to the benefit promised without enjoying Christ, is not an Evangelicall, but a Jewish faith, even such as the

Formalists among the Jewes had who without the Messiah closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediator, and to make the Promises of the Gospel to be as the Promises of the Law, *Nehushtan*, (as *Hezekiah* said of the *Brasen Serpent*) a piece of brasse, vaine, and ineffectuall: like the waters of *Bethesda*, they heal not, they cleanse not, till this *Angel of the Covenant* come downe to you with faith in them: Therefore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

Three sorts of Promises, and how Christs Person is the object of faith in applying them all,

There are three sorts of Promises and in the applying of all these, it is Christ that your faith is to meet with.

I. There are *absolute* promises made to no Conditions; as when Christ is said to *come to save sinners* &c. Now in these it is plaine, that Christ

Christ is the naked object of them : so that if you apply not him , you apply nothing, for the onely thing held forth in them is Christ.

2. There are *Inviting Promises*; as that before mentioned, [*Come to mee you that are weary*] The promise is not to wearinesse, but to *comming* to Christ; they are bidden *Come to him*, if they will have rest.

3. There are *Assuring Promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should onely eye? It is Christ, in whom the soule rests and hath comfort in, and not in its grace; so that the sight of a mans grace is but a back-doores to let faith in at to converse with Christ, whom the soule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in : So Grace is a signe inward, and whilest

men make use of it onely as of a bare signe to let them in unto Christ, and their rejoycing is not in it, but in Christ, their confidence being pitcht upon him, and not upon their grace; whilst men take this course, there is and will be no danger at all in making such use of signes, and I see not, but that God might as well appoint his owne worke of the new creation within, to bee as a signe and help to communion with Christ by faith, as hee did those outward elements, the works of his first creation; especially, seeing in nature, the effect is a signe of the cause. Neither is it more derogatory to free grace, or to Christs honour, for God to make such effects, signes of our union with him, then it was to make outward signes of his presence.

S E C T. II.

Christ the object and support of
faith for Justification, in
his death.

R O M. 8. 34.

Who shall condemne? Christ hath dyed.

C H A P. I.

*How not Christ's Person simply, but
Christ as dying is the object of
Faith as justifying.*



O come now to all
those foure parti-
culars of or about
Christ, as the ob-
ject of faith here
mentioned, and to
shew both how Christ in each is the
C 5 object

object of faith as justifying ; and what support or encouragement the faith of a Beleever may fetch from each of them in point of Justification, which is the Argument of the maine Body of this Discourse.

First, *Christ as dying* is the object of justifying faith, [*Who shall condemn? Christ hath dyed.*]

Explained,
1. By two
Directions.

For the explanation of which, I will

1. Give a direction or two.
2. Shew how an encouragement or matter of triumph, may from hence be fetcht.

1. Direction.

1. The first Direction is this. That in seeking forgiveness, or justification in the Promises, as Christ is to be principally in the eye of your faith, so it must bee Christ as crucified, *Christ as dying*, as here hee is made. It was the Serpent as lift up, and so looked at, that healed them. Now this direction I give to prevent a mistake which soules that are about to beleeve, do often runne into : For when they heare that the person of Christ is the maine object of faith, they thus conceive of it, that when one comes first

to beleeve, hee should looke onely upon the personall excellencies of Grace and glory which are in Iesus Christ, which follow upon the Hypostaticall Union; and so have his heart allured in unto Christ by them onely, and close with him under those apprehensions alone. But although it bee true, there is that radicall disposition in the faith of every Beleever, which if it were drawne forth to view Christ in his meere personall excellencies abstractively considered, would close with Christ for them alone, as seeing such a beauty and sutablenesse in them; yet the first view which an humbled soule alwayes doth, and is to take of him, is of his being a *Saviour*, made *sinne*, and a *curse*, and obeying to the death for sinners. Hee takes up Christ in his first sight of him, under the *likenesse of sinfull flesh*, (for so the Gospel first represents him, though it holds forth his personall excellencies also) and in that representation it is, that hee is made a fit object for a sinners faith to trust and rest upon; for salvation; which in

part distinguisheth a sinners faith whilest here on earth , towards Christ , from that vision or sight which Angels and the souls of men have in heaven of him. Faith here views him not onely as glorious at Gods right hand , (though so also) but as crucified , as made sinne , and a curse , and so rests upon him for pardon ; but in heaven wee shall all *see him as hee is* , and bee made like unto him. Take *Christ* in his personall excellencies simply considered , and so with them propounded as an *Head* to us , and hee might have been a fit object for Angels and men even without sinne to have closed withall ; and what an addition to their happiness would they have thought it , to have him for their husband ! but yet , so considered , he should have been , and rather is , the object of *love* , then of *faith* or affiance. It is therefore Christ that is thus excellent in his person , yet farther considered , as clothed with his garments of blood , and the qualifications of a Mediator and Reconciler ; it is this that makes him so desirable
by

by sinners, and a fit object for their faith (which looks out for justification) to prey and seize upon, though they take in the consideration of all his other excellencies to allure their hearts to him, and confirm their choice of him. Yea I say farther, that consider faith *as justifying*, that is, in that act of it which justifies a sinner; and so, Christ taken onely or mainly in his Personall excellencies, cannot properly be called the object of it: But the *Formalis ratio*, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be *that* in Christ, which doth indeed justifie a sinner; which is, his obedience unto death. For the act and object of every habit or facultie, are alwayes suited, and similar each to other; and therefore Christ justifying must needs bee the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those

those severall acts of faith various denominations : As , faith that is carryed forth to Christ and his personall excellencies , may be called *uniting* faith ; and faith that goes forth to Christ for strength of grace to subdue sinne , may (answerably to its object) be called *sanctifying* faith ; and faith as it goes forth to Christ (as dying , &c.) for justification , may be called *justifying* faith : For faith in that act looks at what in Christ doth justifie a sinner ; and therefore Christ considered as dying , rising , &c. doth in this respect become the most pleasing and grateful object to a soule that is humbled ; for this makes Christ suitable to him as hee is a sinner , under which consideration hee reflects upon himselfe , when hee is first humbled. And therefore that to represent Christ to Beleevers under the Law , was the main scope of all the Sacrifices and Types therein , *All things being purged with blood , and without blood there being no remission , Heb: 9.*

Thus

Thus did the Apostles also in their Sermons. So *Paul* in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have knowne nothing but *Christ*, and him as [*crucified*,] 1 Cor. 2. 2. as *Christ* above all, so *Christ*, as crucified above all in *Christ*, as suiting their condition best, whom hee endeavoured to draw on to faith on him. Thus in his Epistle to the *Galatians*, hee calls his preaching among them, the preaching of faith, Chap. 3. 2. And what was the maine scope of it, but the picturing out (as the word is) of *Christ crucified before their eyes*? ver. 1. so hee preached him, and so they received him, and so they began in the spirit, ver. 3. And thus also doe the seals of the Promises (the Sacraments) present *Christ* to a Beleevers eye; as they hold forth *Christ*, (as was in the former direction observed) so *Christ*, as crucified; their scope being to shew forth his death till hee come, 1 Cor. 11. 26. the Bread signifying *Christs Body broken*, in the sufferings.

sufferings of it ; and the Cup signifying the sufferings of his soule, and the pouring of it forth unto death. And hence likewise, as faith it selfe is called *Faith on Christ*, (as was before observed) so it is called *Faith on his blood*, *Rom. 3. 24, 25.* because Christ as shedding his blood for the remission of sinnes, is the object of it : So the words there are, [*Whom God hath ordained to bee a propitiation through faith in his blood, to declare his righteousness for the remission of sinnes.*] And looke how God hath ordained and set forth Christ in the Promise, under that picture of him doth faith at first close with him. And one reason similar to the former, may be grounded on the 24. ver. of that 3. to the *Rom.* Being justified freely by his grace, [*through the redemption that is in Christ ;*] And as (I shewed before, in the reason of the former direction, that) all Promises hold of his Person, as being Heire of all the Promises ; so the speciall Tenure upon which forgivenesse of sinnes doth hold of him, is by purchase, and by the redemption that

is in him. So that, as the promise of forgiveness refers to his person, so also to this redemption that is in him. Thus both in *Eph. 1.* and *Col. 1.* [*In whom we have redemption through his blood, even the forgiveness of sinnes.*] His person gives us title to all the promises, and his blood shews the tenure they hold on; a purchase, and a full price, (*ἀντίλυτρον*, an adequate price) *1 Tim. 2. 6.* And as *sinne is the strength of the Law*, and of the threatnings thereof; so *Christs satisfaction is the strength of all the Promises in the Gospel.* In a word, an humbled soule is to have recourse that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sin. He is to goe to Christ now glorified, as the *Person from whom* hee is to receive forgiveness, &c. but withall, to him as crucified; as *through whom* (considered in that condition he then was in) he is to receive all.

CHAP.



CHAP. II.

*What in Christs death, faith seeking justification, is especially to eye and lo
at,*

2. Direction.

Faith is especially to look at Christs end and mind in dying.

Namely, that sinners might have forgiveness.

NOW then a second Direction for faith towards Christ as dying, is Faith is principally and mainly to look unto the *end, meaning, and intent* of God and Christ in his sufferings, and not simply at the Tragicall story of his death and suffering. It is *the heart, and mind, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Beleever sees that Christs aime in suffering for poor sinners, agrees and answers to the aime and desires of his heart, and that *that* was the end of it that sinners might have forgiveness, and that Christs heart was full in it, to procure it, as the sinners heart can be to desire it; this draweth his heart in to Christ, to rest upon him.

him: And without this, the contemplation and meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. And yet, all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them, so to move their hearts to a relenting, and compassion to him, and indignation against the Jews for their crucifying of him, with an admiring of his noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragicall story of some great and noble personage, (full of heroicall virtues and ingenuity, yet inhumanely and ungratefully used) will work, and useth ordinarily to work in ingenuous spirits, who reade, or heare of it: yea and this oft-times, though it be but in the way of a fiction: Which when it reacheth no higher, is so far from being faith, that it is but a carnall and fleshly devotion, spring-

Without this, the meditation of the story of his Passions, unprofitable.

springing from fancie which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love; which Christ himselfe at his suffering found fault with, as being not spirituall, nor raised enough in those women who went weeping to see the *Messiah* so handled; *Weep not for me*, (sayes he) that is, weep not so much for this, thus to see me unworthily handled by those for whom I dye.

And therefore accordingly as these stirrings are but fruits of the flesh, humane inventions, as Crucifixes and lively representations of the story of Christs passion unto the sight of fancy, doe exceedingly provoke men to such devotionall meditations and affections: but they work a bare historicall faith only, an historicall remembrance, and an historicall love, (as I may so call them). And no other then such doth the reading of the story of it in the

Word, worke in many, who yet are against such Crucifixes. But saving, justifying faith chiefly minds, and is most taken up with the maine scope and drift of all Christs sufferings: for it is that in them, which answers to its owne aime and purpose; which is, to obtaine forgiveness of sinnes in Christ crucified. As God lookes principally at the *meaning of the Spirit* in prayer, *Rom. 8.* so doth faith look principally to the *meaning of Christ* in his sufferings. As in all other Truths a Beleever is said to *have the mind of Christ*, *1 Cor. 2. ult.* so especially he minds what was the mind and heart of Christ in all his sufferings. And therefore you may observe, that the drift of all the Apostles Epistles, is to shew the intent of Christs sufferings; how he was therein set forth to be a propitiation for sinne; to beare our sins upon the tree; to make our peace, &c. He was made sinne, that we might be made the righteousness of God in him. As in like manner, the scope of the Euangelists is to set forth the story of them, (for that is necessary to be known

known also.) And thus did that Evangelicall Prophet *Isaiah* chiefly set forth the intent of Christs sufferings for justification, *Esay* 53. throughout the *Chap.* as *David* before had done the story of his Passion, *Psal.* 22. And thus to shew the use and purpose of his sufferings, was the scope of all the Apostles Sermons, holding forth the intent of Christs passion to be the justification and salvation of sinners: *This is a faithfull saying, and worthy of all acceptation, that Christ came into the world to save sinners, 1 Tim.* 1. 15. and they still set forth what the plot was, at which God by an ancient designment aimed at, in the sufferings of Christ, which was an end higher then men or Angels thought on, when he was put to death. And thus faith takes it up, and looks at it. And upon this doth *Peter* (in his Sermon, *Acts* 2.) pitch their faith, where having first set forth the heinousnesse of their sin in murdering the Lord of life, then to raise up their hearts again, (that so seeing Gods end in it, they might be drawn to beleeve,) he tels them, that *All this*

was done by the determinate counsell of God, ver. 23. and that for a farther end then they imagined, even for the remission of sins through his Name, as in the closure of that Sermon he shews. It was not the malice of the Jews, the falseness of *Indas*, the fearfulness of *Pilate*, or the iniquity of the times he fell into, that wrought his death, so much as God his Father plotting with Christ himselfe, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Christ *Sinne*, and laid our sinnes upon him. God was in Christ, (not imputing our sinnes to us, but) making him sinne, 2 Cor. 5. 20. Which Covenant Christ came (at this time) into the world to fulfill: *Sacrifice and Burnt-offering thou wouldst not have*, (Heb. 10. 5.) *Loe, I come to doe thy will*, and that will was to take away sinnes, ver. 4, 10, 12, 14, 15, 16. These words Christ spake when he took our nature, and when he came into the world,

world, clothed with infirmities like unto us sinners. *Rom. 8.* God sent his Sonne in the likeness of sinfull flesh, and for sinne condemned sinne in the flesh: Mark the phrase [*for sin*] [*ὑπὲρ*] is there for [*propter*] as *John 10. 33.* *ἵνα ἵνα ἵνα* not for a good work: This is, not because of a good work, or for a good works sake. So here, [*for sinne*] that is, because of sin; sin was the occasion of his taking the likenesse of sinfull flesh: what, to increase it? no, but to condemn it as it follows: that is, to cast it down and overthrow it in its power and place against us; that instead of sins condemning us, he might condemn sin, and that we might have the righteousness of the Law, *ver. 5.* The phrase [*for sinne*] is like unto that in *Rom. 6. 10.* [*He died unto sin*] that is, for sins cause; for so the opposition that follows, evinceth [*In that he liveth, he liveth unto God*] that is, for God and his glory. So he died meerly for sin, that sin might have its course in Justice, and for its sake suffered death, so pur-

ing to silence the clamour of it. The death of Christ was the greatest and strangest design that ever God undertook, and acted; and therefore surely had an end proportionable unto it. God that *willeth not the death of a sinner*, would not for any inferior end will the death of his Sonne, whom he loved more then all creatures besides. It must needs be some great matter for which God should contrive the death of his Sonne, so holy, so innocent, and separate from sinners: neither could be any other matter, then to destroy that which he most hated; and that was, Sin: and to set forth that which he most delighted in, and that was, Mercy. So *Rom. 3. 25, 26.* And accordingly Christ demeaned himselfe in it, not at all looking at the Jews, or their malice, but at his Fathers command and intent in it. And therefore when he was to arise and goe unto that place where he should be taken, and carried to slaughter, *As the Father gave mee commandment, (sayes he) so doe I: arise, let us goe hence, Joh. 14. 31.*

D

And

And when Judas went out
 Christs owne provocation of him
What thou doest doe quickly, (saye
he) the Sonne of man goeth as
was determined: hee lookt to his
 Fathers purpose in it. When he
 went out to be taken, it is said
John 18. 4. Iesus knowing all things
that should befall him, went forth.
 And when he was in his Agony
 the Garden, whom doth he de-
 with, but his Father? *Father, (saye*
he) if it bee possible, let this
passe: and God made his Passi-
 on of so great necessity, that it was
 even impossible that *that* cup should
 passe. Indeed, had Christ stood
 in his own stead, it had beene
 easie request, yea, justice to grant
 it; and so he tels *Peter*, that he
 could command millions of An-
 gels to his rescue; but he mee-
 submits unto his Father, *Not*
thy will, but thy will be done, for God
 had laid upon him the iniquities
 of us all, *Esay 53.*

Let our faith therefore look
 mainly to this designe and purpose
 of God and of Christ in his suffer-
 ing.

ring, to satisfie for our sins, and to
justifie us sinners. When we con-
sider him as born flesh and bloud,
and laid in a manger, think we
withall, that his meaning was to
condemne *sin in our flesh*, *Rom. 8. 4.*
So when we read of him fulfilling
all, or any part of righteousness,
take we his mind in withall, to be,
that the *Law might be fulfilled in us*,
as it follows there, who were then
represented in him; and so the ful-
filling of it is accounted ours. Be-
hold we him in his life time, as *John*
the Baptist did, even as the *Lamb of*
God, bearing and taking away the sins of
the world: and when upon the Crosse,
let our faith behold the iniquities of
us all met in him: [*Surely he hath*
borne our sorrows,] [*bearing our sins in* 1 *Pe. 2.*
his body on the tree;] & thereby once offer-
ed to bear the sins of many, *Heb. 9.* & c.
This intent of Christ in all that he
did and suffered, is that welcome
news, and the very spirit of the Go-
spel, which faith preys and seisseth on.



CHAP. III.

*What support or matter of triumph
Christ's death affords to faith for Ju-
stification.*

NOW having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly, see what matter of support and encouragement faith may fetch from Christ's death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sins of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by *Christ's* righteousness, in the former part of this Epistle to the *Romanes*, and having shewed how every

every way it abounds, Chap. 5. he now in this 8. Chap. doth as it were sit down like a man over-convinced; as ver. 31. *What then shall we say to these things?* He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but onely to admire God and Christ in this work; and therefore presently throwes down the Gauntlet, and challengeth a dispute in this point with all commers: Let Conscience, and carnall reason, Law, and Sinne, Hell and Devils bring in all their strength, *Who is he shall lay any thing to the charge of Gods Elect? who shall condemne?* Paul dares to answer them all, and carry it with these few words, [*It is God that justifies, It is Christ that died:*] And (as in verse 37.) [*We are more then Conquerers in all these.*] It was this that brought in the Prodigall, that in *his Fathers house there was bread [enough.]* And so likewise he (who ever he was) who was the Author of the 130. *Psalme*, when his soul was in deep distresse

D 3

by

by reason of his finnes, *verse 12.* yet this was it that settled his heart to wait upon God, that there was *plenteous redemption with him*. Christs redemption is not meerly ἀντίλυτρον, a price or ransome equivalent, or making due satisfaction according to the just demerit of sinne; but it is *plenteous redemption*; there is an abundance of the gift of righteousness, *Rom. 5. 17.* and *unsearchable riches of Christ*, *Ephes. 3. 8.* Yea, *1 Tim. 1. 14.* [*the grace of our Lord* (that is, of Christ, *verse 12.*) ὑπερπλεονασσε] we translate it, [*was abundant*] but the word reacheth farther, it was *overflowing, redundant, more then enough*. And yet (sayes Paul, *verse 13.*) I had finnes enough to pardon, (as one would think) that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more then I knew what to do withall.

I shall not insist so largely on this first Head of Christs dying, as upon those three following, because it is the maine subject of another Discourse.

course, (which, through Gods grace, I intend to publish, though in another method) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may bee opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sinne in the generall, or any mans particular sinnes, that may not bee answered out of this, *Christ hath dyed?* and something bee considered in it, which the conscience may oppose thereto? So that what ever evill, which according to the rules of spirituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousness in condemning or aggravating sinne) a mans conscience may suggest to bee in sinne; oppositely hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have beene in Christs death, (which the Gospel reveales) and so may oppose the one to the other, and have as good reason to shew why sinne

How
Christs satisfaction
may be set
against the
guilt of any
sins, and so
wade off of
by faith.

should not condemne (from Christs death) as Conscience can have, that the Law may condemne.

1. Against
the ha-
nousness of
sin in the
generall.

As first, Is sinne the transgression of the Law? *Christ* dying, the Law-maker, was subjected to the Law: and will not that make amends? Is sinne the debasement of Gods glory, manifested in his Word and Works? Christs dying was the debasement and emptying of the brightnesse of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkning the shine or lustre of the Sun upon a wall, but the other is the obscuring of the Sun it selfe. Sinne highest evill lies in offending God: but Christs righteousness is (oppositely) the *righteousnes of God himselfe* or *Jehovah made our righteousness*: So that God in *our sin* is considered but as the *object against whom*; but God in this *our righteousness* is the *subject from whom*, and in *whom* this righteousness comes, and is sealed: And so his God-head answerably gives a higher worth to it.

by

by how much the alliance which the *subject* hath to an action of its owne, that proceeds from it, is neerer then that which an *object* hath, against which the action is committed.

Or secondly, what peculiar aggravations or circumstances are there in thy sins, to weigh thee downe; with which some circumstances in Christs obedience and death may not be paralleld, to lift thee up againe?

2 Against any aggravation of particular sins

As first, Is it the greatnesse of thy sinne in the substance of the fact committed? hath there been newdnesse in thy wickednesse? (as the Prophet speaks) Consider what guilt of how hainous crimes God suffered to be laid to Christs charge by profane men, when hee was made an offering for sinne. Hee dyed as a Traitor to his Prince, and a blasphemmer of God in the highest kinde of blasphemy, as making himselfe equall with God; an Impostor, a Seducer, yea a Devil, yea a Prince of Devils, then whom a murderer was esteemed more worthy to live. Which imputations, though by men unjustly charged

1. Against the greatnesse of the act of any particular sinne what ever.

charged on him ; yet by God was so ordered as just , in respect of his bearing our finnes. For him who was holines it selfe , to be made the greatest of *sinners*, yea to be *made* *sin* and the worst of *sin*s, and accordingly to suffer from God and men; what greater satisfaction for the taking of finnes away can be desired or imagined ?

2. Against the badnes of the heart in sinning.

Or secondly , dost thou aggravate thy finnes by the naughtinesse of the heart in sinning , and sayst that the inward carriage thereof hath been much worse then the outward? Look thou into the heart of Jesus Christ dying , and behold him struggling with his Fathers wrath , thou wilt find the sufferings of his soule more then those of his body , and in that to lie the soule of his sufferings.

3. Against the delight and greedinesse in sinning.

Thirdly , may thy sin be aggravated , in that thou didst commit with so great delight and greedinesse, and pouredst out thy heart unto it? Consider that Christ offered himselfe more willingly then ever thou didst sinne : *Loe I come* (sayeth hee, *Psal.* 40.) *I delight to doe thy*

and how am I straitned till it be accomplished? Luk 12. 56. And though to shew how great an evill and misery it was in it selfe, he shewed an averfeness to it; yet as it was his Fathers will for our salvation, hee heartily embraced, and drank off that cup unto the bottome.

Fourthly, didst thou sin with much deliberation, and when thou mightst have avoided it? There was this circumstance in Christs sufferings to answer that, that he *knew all hee was to suffer*, and yet yeelded up himselfe, as John 18. 4.

4. Against
deliberate-
ness in sin-
ning.

Fifthly, Hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himselfe by a covenant and complot with his Father so to doe.

5. Against
presumptu-
ousness in
sinning.

Sixtly, Are there any especiall circumstances of time, and place, &c. that aggravate thy finnes?

6. Against
aggrava-
ting cir-
cumstances
of person,
time, place,
&c.

As first, that so great a person in the Church should scandalize the Name of God in sinning: Why, how great a Person was Christ? even equal with God the Father; and yet how

how greatly humbled? even to the death; his offices of King, Priest, and Prophet being debased with him: how great a name had hee? as *Heb* 1. 4. which notwithstanding was dishonoured more then ever any mans.

Or 2. that thou, sinnedst, at such a time, or in such a company, which sometimes serve to make a sinne the more hainous: Consider how God contrived to have the shame and affliction of his Sonnes death aggravated by all these circumstances: At a time most accursed; At a time most solemn; In a place most infamous; With company most wretched,

Thus might wee find out that Christs sufferings and satisfaction made, that would fitly answer to any thing in our sinnes: and so thereby we should be the more relieved. And though the whole body of his sufferings doe stand and answer for the whole bulk of our sinnings; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soule.

bout the particulars of its sinning.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiency of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, and so never become thoroughly humbled; so is it a defect in their faith, that they content themselves with a superficial and generall conceit, that Christ dyed for sinners; their hearts not being particularly satisfied about the transcendent all-sufficiency of his death. And thence it is, that in time of temptation, when their abounding sinfulness comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith non-plust, as not seeing that in Christ, which might answer to all that sinfulness: But as God saw that in Christs death which satisfied him; so you should endeavour by faith to see that worth in it which may satisfy God, and then

then your faith will sit downe as satisfied also. If a man were to dispute for his life some hard and difficult controversie, wherein are many great and strong objections to be taken away; hee would bee sure to view, and study, and ponder all that might be said on that other part which hee were to hold, in way of answer to them, and to get such a cleare and convincing light, as might make the truth of his Position apparent and manifest through those clouds of objections that hang in the way. Now you will all bee thus called one day, to dispute for your soules, (sooner or later) and therefore such skill you should endeavour to get, in Christ's righteousness, how in its fulnesse and perfection it answereth to all your sinfulness; that your hearts may bee able to oppose it against all that may bee said of any particular, in or about your sins; that in all the conflicts of your spirits, you may see that in it; which could cleare your whole score; and that if God would but bee pleased to impute it to you, you might say, I durst presently come

come to an account with him, and
cut scores with his Law and Justice.

Thus much of the first thing made
the object of faith; namely,
Christ as dying.

SECT.

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S E C T. III.

Faith supported by Christs
Resurrection.

R O M. 8. 34.

— *Yea rather, that is risen againe.*

C H A P. I.

*Christs Resurrection supporteth Faith
two wayes :*

1. *By being an e-*
- vidence of*
2. *By having an*
- influence into*

} *our Justification**The necessity of Christs Resurrection,
for the procuring our Justification.*

He next thing to be
lookt at in Christ, and
hee is the object of
justifying faith, (and
from whence our faith
may seeke and fetch support and
comfort

comfort in the matter of Justification) is Christs *Resurrection*; upon which wee see here, the Apostle putteth a [*rather,*] *Yea rather that is risen* Some spe-
ciall thing in
Christs Re-
surrection
for our Ju-
stification, *again.* There must therefore be some speciall thing in the Resurrection of Christ, which it contributes to our faith and justification, for which it should have a [*rather*] put upon it, and that comparatively to his death. Now to shew wherein this should be, consider how the Resurrection of Christ serveth to a double use and end, in the matter of Justification.

First, as an *evidence* to our faith, It serveth
to a double
use to sup-
port our
faith. that God is fully satisfied by Christs death: his Resurrection may give us full assurance of it.

Secondly, it had, and hath an *influence* into our Justification it selfe; as great an influence as his death had. In both these respects it deserves a [*rather*] to bee put upon it, and *Paul* had them both in his eye, when hee writ these words, So first, if you aske an account of his death, and a reason of his so triumphant assurance, hee alledgeth his Resurre-

Resurrection to confirme it, *Christ risen*. Or

Secondly, if you would have reason of the thing, how it comes to passe, that wee who are Beleevers cannot bee condemned; *Christ risen*, sayes hee: He alledgeth it as a cause, that hath such an influence to Justification it selfe, as it makes all sure about it.

1. By way
of Evi-
dence.

I. By way of Evidence: Although Christs obedience in his life and his death past, doe alone affect the whole matter of our Justification, and make up the summe of the price paid for us, (as hath been shewne) so as faith may see a fulnesse of worth and merit therein, discharge the debt: yet faith takes a comfortable signe and evidence to confirme it selfe in the beliefe of the same from Christs *Resurrection* after death: It may fully satisfie our faith that God himselfe is satisfied, and that he reckons the debt as paid: that our faith may boldly come to God, and call for the Bond in, having Christs Resurrection to stand for it, that the Debt is discharged.

Faith hath
a visible
signe of it,
that God is
satisfied.

and hence the Apostle cryes *Victoria* over Sinne, Hell, and Death, upon occasion of (and as the *Coronis* and conclusion of that) his large Discourse about Christs Resurrection, *Cor.* 15. 55, 56, 57. *O death, where is thy sting?* that is, Sinne, and the power of it: for so it followes, *The sting of death is sinne:* and *O grave, where is thy victory?* *Thank; be to God who hath given us victory, through Iesus Christ our Lord:* natnely, as seen againe; for of his Resurrection, hee of that chiefly, had hee spoken throughout that Chapter.

2. But surely this is not all, that should onely argue our Justification by way of Evidence: This alone would not have deserved such a [*ra-*tor] to be put upon it, if Christs Resurrection had not had some farther all causall influence into Justification it selfe, and been more then simply an evidence of it to our apprehensions. Therefore secondly, in Justification, although the *materiale*, or matter of it, be wholly the obedience and death of Christ; yet the act of pronouncing us righteous by that

2. By way
of Indu-
ence.

Though the
matter of
our iustifi-
cation bee
the price of
Christs
death, yet
the act of
pronoun-
cing us
righteous,
depends on
the Resur-
rection.

that his obedience, (which is *formale* of Justification) doth depend upon Christs Resurrection. Ordinarily there hath been no more expressed concerning this dependence, then that the Resurrection of Christ justifies by working all faith, to lay hold upon what Christ hath done in his life and death, which is called the *application* of it, (of which more anon.) In that speech of *Paul*, 1 Cor. 15. seems to import more, *If Christ bee not risen againe, [yee are yet in your sinnes, and your faith is vaine :]* That is, although you could suppose faith to be wrought in you upon the merit of Christ dying, yet it would bee *in vaine* if Christ were not *risen againe*; your title to Justification it would bee void: *You were yet in your sinnes.* Which is said, because his Resurrection was it, whereby sinnes (though satisfied for his death) were taken off, and they acquitted from them: Which I take to bee the meaning also that *Rom. 4. ult. Hee was deliv-*

our finnes, [*and rose againe for our justification.*] When the Apostle says, *for our finnes hee was deliver'd,* he means, his laying downe that which was the price for them, a satisfaction for them, which his death was: And in that sense, *Hee dyed for our finnes*, that is, his death stands in stead of our death, and so satisfies the sinne. But yet still *that* upon which the act of Gods justifying us, and his discharge given us from our finnes, and whereby he reckoneth us justified, that depends upon his resurrection. *Hee rose againe for our justification.* Note that Justification here imports the act of *imputation*, and reckoning us just, which Paul had spoken of in the verses immediately fore-going, *ver. 22, 23,*

In a word, to the full discharge of Debt, and freeing the Debtour, two things are requisite: 1. The payment of the debt: 2. The tearing or cancelling the Bond, or receiving an acquittance for the freeing of the debtor. Now the Payment was brought by Christs death, and the Acqui-

Acquittance to free from the debt
was at, and by his Resurrection.



CHAP. II.

*For the explanation of both the
shewne, how Christ sustained a
ble relation; First, of a Surety
us; Secondly, of a Common person
in our stead: The difference of
two, and the usefulnessse of these
considerations, for the explaining
the rest that follows, in this
Discourse.*

NOW the better to explicate
these, you must consider,
that Christ in almost all that hee
[for us] (as the phrase is here,
is to be annexed to each particu-
did stand in a double relation for
unto God.

1. Of a *Surety*, bound to pay
debt for us, and to save our soules
2. Of a *Common person*, or
Attorney at Law, in our stead. And
both these as they have a distinct
differ

suffering consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things fore-mentioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquitted, and cannot bee condemned. The notion of his being risen, who is our *Surety*, shewes the first, and that of his rising as a *Common person*, illustrates the other. And I shall here a little the latter insist upon the explication of these two relations, because their consideration will be of use through all the rest that followes, to illustrate thereby the influence that his Ascension, and Sitting at Gods right hand, have into our Justification; and I shall carry them along through this Discourse.

I. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when

1. To be
Surety,
what.

he

he hath discharged what he undertook and was bound for, then the party for whom he undertook is discharged also.

2. A Common person, what,

2. A *common person* with, or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law: so as what he doth, (as such a common person and in the name of the other) the other whom he personates, is by the Law reckoned to doe: and in like manner, what is done to him, (being in the others stead and room) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and money received by him, is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, re-entry made, and possession taken of Land, &c. if done by, and to a man who is his lawfull Attorney, it stands as good in Law unto a man, as if in his own person it had been done. So Embassadors for Princes represent their Masters: what is done to them is reckoned as done to the Prince

and

and what they do according to their Commission, is all one as if the Prince, whose Person they represent, had done it himselfe. In like manner also the marriages of Princes are transacted, and solemnized by Proxie, as a common person representing his Lord, and in his name, is married to a Princess in her Fathers Court; and the Laws of men authorize it, and the marriage is as good, as if both Princes themselves had been present, and had performed all the Rites of it. And thus to be a *Common person*, is more then simply to be a *Surety* for another; it is a far other thing: and therefore these two relations are to bee distinctly considered, though they seem to be somewhat of a like nature. Thus an Attorney is a different thing from a Surety; A Surety undertakes to pay a debt for another, or the like; but a common person serves to perform any common act, which by the Law is reckoned, and virtually imputed to the other, and is to stand as the others act, and is as valid, as if he had done it: So as the good and be-

The difference between these two.

Adam a
Common
person, but
not a Surety

Christ or-
dained to
be both, &
the reason
why.

nefit which is the consequent of the
an act, shall accrew to him whom
personated, and for whom he stood
as a common person. *Adam* was
a *Surety* for all Mankinde, he under-
took not for them, in the sense fore-
mentioned; but he was a *Common*
person representing all Mankind;
as what he should doe, was to be
counted as if they had done it. Not
the better to expresse and make for
our Justification in and by Christ
according to all sorts of Lawes, (of
equity of all which God usually
draws up into his dispensations) God
did ordain Christ both to be a *Surety*
for us, and also a *Common person*
representing us, and in our stead. Thus
as Christ took all other relations
to us, as of an *Husband*, *Head*, *Father*,
Brother, *King*, *Priest*, *Captain*, &c.
that so the fulnesse of his love might
be set forth to us, in that what is
fective in any one of these relations
is supplied and expressed by the
other: Even thus did God ordain
Christ to take and sustain both the
relations, of a *Surety* and a *Common*
person; in all he did for us, there

to make our justification by him the more full and legall : and *justifie* (as I may so speak) our *Justification* it self or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case : and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply ; what fell short in the one, the other might make up ; and so we might be most legally and formally justified and made sure never to bee condemned.



CHAP. III.

The first Head: *The EVIDENCE of Justification which Christs Resurrection affords to faith; explained by two things: 1. By shewing how Christ was made a Surety for us. 2. How his Resurrection as a Surety holds forth this evidence.*

Concerning the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non-condemnation*: I have two things to handle in this Chapter, to make this out: First, how Christ was made a *Surety* for us, and what manner a *Surety* he did become: Secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christs Resurrection.

§. I.
1. How
Christ was
made and
became a
Surety for
us.

For the first, Christ was appointed by God, (& himself also undertook) to be our *Surety*. This you have *Heb. 7. 22. He was made Surety of a better*

better Testament, or Covenant; name-
 ly, of the New. The Hebrew word
 for Covenant, the Septuagint still
 translated [Διαθήκη] Testament: the
 word in the Hebrew being of a large
 signification, and comprehending
 both a Covenant, and Testament; And
 so in the New Testament it is used
 promiscuously for either: And in-
 deed, this new Covenant of Grace is
 both. Of this Covenant Christ is
 the ἑγγυς, the plighter of his troth for
 it, the Surety, the Promiser, the Un-
 dertaker. The Verb this comes of, is
 ἐγγίζειν, [promittere] which comes
 from ἐν χειρὶ, [in manibus] striking
 hands, or giving ones hand, as a
 signe of a covenant; and so, to bar-
 gain with, or make up a covenant.
 Prov. 22. 26. Be not thou one of them
 that strike hands, or of them that are
 sureties for debts: Which whole
 verse the Septuagint reads, Give not
 thyselfe εἰς ἐγγυσὴν, to Suretiship. The
 same word that is here used by the
 Apostle. It was the manner both of
 the Jews and Romanes also, to
 make Covenants by striking of
 hands: And in Testaments, the

Suretyship
not only
used in
matters of
debt, but in
criminall
causes pun-
ished with
death; and
is put for
being a
pledge for
another.

Christ un-
dertook as
a Surety
for both, to
satisfie God,
and to
work all in
us also.

Heire and Executor shooke hands
or the Executor gave his hand to
fulfill it. And the word [ἐγὼ σὺν ἡτοῦς] is used, not onely in promising to pay a debt for another, but also in becomming a pledge for another, for to undergoe death, or a capitall punishment in another roome: as in that famous story of friends, namely, *Euephennus*, and *Eucrius*: *Eucrius* did [ἐξέλωσεν ἐγὼ ἡτοῦς] willingly become a surety for *Euephennus*, when condemned to die by *Dionysius* the Tyrant. This very word is used by *Polyenus*, the Historian of that fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the debt, by undergoing death in our stead, and so to satisfie God; and then as the *Heire* to execute his Will and Testament: Hee became a *Surety* of the whole Covenant, and every condition in it, take it in the largest sense; and this of all, both on Gods part, and on ours. For us he undertook to God to work all our works, and undergoe all our punishments.

to pay our debts for us, and to work in us all that God required should be done by us, in the Covenant of Grace. And thus to be a Surety, is much more then simply to be an Intercessour, or Mediator, (as *Pareus* well observes.) God did (as it were) say to Christ, What they owe me, I require it all at your hands; and Christ assented, and from everlasting struck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a Surety in this for us, as is not to be found among men.

On earth, Sureties are wont to enter into one and the same Bond with the Creditours, so as the Creditour may seize on which of the two he will, whether on the Debtour, or on the Surety, and so (as usually) on the Debtour first, for him we call the principall; but in this Covenant, God would have Christs single Bond: and hence Christ is not onely called the Surety of the Covenant for us, but *The Cove-*

A strange difference between Christs Suretyship, and that of men for others on earth.

God makes
the Cove-
nant of
Grace prin-
cipally with
Christ for
us.

God re-
quires pay-
ment of our
debt from
Christ first.

nant, Esay 49.8. and elsewhere. God making the Covenant of Grace primarily with him; and with him as for us, thereby his single Bond alone was taken for all, that so God might bee sure of satisfaction: therefore hee laid all upon Christ, protesting that he would not deale with us, nor so much as expect any payment from us, (such was his grace.) So Psalme 89. 19. where the mercies of the Covenant made betweene Christ and God, under the Type of Gods Covenant with David, are set forth. Thou spakest in vision to thy holy One, and saidst, I have laid help on one who is [mighty.] As if God had said, I know that these will faile me, and break, and never be able to satisfie me; but you are a mighty and substantiall person, able to pay me, and I will look for my debt of you. And to confirme this, (then which nothing can give stronger consolation, or more advanceth Gods free grace) when God went about the reconciling the world in and by Christ, and dealt

dealt with Christ about it; the manner of it is expressed to have been, that God took off our sinnes from us, and discharged us, (as it were) meaning never to call us to an account for them, unlesse Christ should not satisfie him, and laid them all on Christ, so as he would require an account of them all from him first, and let him look to it; and this he did to make the Covenant sure. Thus 2 Cor. 5. 19. it is said, (the Apostle speaking of Gods transaction of this businesse with Christ) that *God was in Christ*, namely, from everlasting, *reconciling the world* (of Elect Beleevers) *to himselfe, not imputing their trespasses to them; and made him sinne who knew no sinne.* Observe, that as he laid our sinnes on Christ, so withall, he discharged us, in his compact betweene Christ and himselfe, [*not imputing their trespasses to them.*] So then, all laid upon Christ, and he was to look to it, or else his soule was to have gone for it. This is not the manner of other Creditours; they use to charge the

Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Christs single Bond is entred, he alone is *The Covenant*: so as God will have nought to say to us, till Christ failes him. Hee hath engaged himselfe first to require satisfactions at Christs hands, who is our Surety.

2. How the consideration of this is a strong evidence to faith, of Justification from Christs Resurrection.

Now then 2. for to make use of this notion, for the clearing of the point in hand. It might afford us matter of unspeakable comfort, onely to heare of *Christs* having been arrested by God for our debt, and cast into *Prison*, and his Bond sued, and an Execution or *Judgment* served on him, as the phrases are, *Esay* 53. 8. For thereby we should have seene, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to discharge the Debt, who was so able to doe it: And thereby we might also see, how he was made sinne for us, and therefore we might very well have quieted our hearts from fearing any arrests, or

or for Gods coming upon us, till we should hear that our Surety were not sufficiently able to pay the debt, (as you have heard hee is.) But yet our hearts would still be inquisitive (for all that) to heare whether *indeed* he hath perfectly satisfied God or no; and would be extreamly solicitous, to know whether he hath satisfactorily performed what he undertook; and how hee got cleare of that engagement, and of being made sinne for us. And therefore the Apostle comforts Beleevers with this, that Christ shall *the next time appear without sinne.* * *Unto* ^{Heb. 9. 28.} *them that looke for him hee shall appear the second time without sinne, unto salvation.* One would think it no great matter of comfort to us, to heare that Christ should appear without sinne; for who would imagine that it could be otherwise with *The holy One, The Lord of Glory?* there is no wonder in that: Ay, but (sayes the Apostle) your very salvation is interested in this, as nearly as is possible: It is well for you that Christ is now *wich-*

It declaring unto faith, that Christ that was in this death made sin for us, hath now discharged all, and is without sin.

out sinne; for hee having as your Surety undertook to satisfie for sin, and having accordingly been once made sinne, when on earth, and arrested for it by God at his death; in that now he is got cleare of that engagement, (which could bee no way, but by satisfaction, which he undertooke) this doth plainly evince it, and ascertain you, that you shall never bee condemned for it: for by the Law, if the Surety hath discharged the Debt, the Debtor is then free. And therefore no news would or could bee more welcome to sinners, then to have a certaine and infallible evidence given, that their Surety were well come off, and had *quitted all*, to satisfaction.

And so that
God will
never come
upon the
sinner.

How strong
an evidence
Christs Re-
surrection
is, that the
debt is paid
and God sa-
tisfied.

Now then to evidence this, serveth his *Resurrection*; *Christ is risen*: Nothing so sure. Therefore certainly the Debt is discharged, and he hath paid it to the full, and so is now without our sinne, and fully got cleare of it. For God having once arrested Christ, and cast him into prison, and begun a triall against him, and had

had him to *judgement*, he could not come forth, till he had paid the very utmost farthing. And there is the greatest reason for it, to ascertain us that can be : For he was under those bonds and bolts, which if it had *been possible* would have *detained* him in the grave, as *Acts 2.24. The strength of sin*, and Gods wrath, and the curse against sin, (*Thou shalt die the death*) did as *cords hold* him, (as the Psalmists phrase is.) Other debtours may possibly breake their prisons ; but Christ could not have broke through this; for the wrath of the All-powerfull God, was this Prison ; from which there was no escaping, no baile : nothing would bee taken to let him goe out, but full satisfaction. And therefore to hear that Christ is *risen*, and so is come out of prison, is an evidence that God is satisfied, and that Christ is discharged by God himself; and so is now *without sin*, hee walking abroad again at liberty : And therefore the Apostle proclaims a mighty *victory* obtained by Christs Resurrection, over *Death*, the *Grave*, the strength of *sinne*,
the.

the Law, 1 Cor. 15. 55, 56. and cries out, *Thanks be to God who giveth us the victory, through Jesus Christ our Lord, ver. 57. You may now rest secure indeed, Christ is risen, who therefore shall condemn?*



CHAP. IV.

The second Head propounded, *the INFLUENCE CHRIST'S Resurrection hath into Justification. Two Branches of the Demonstration of this. First, that Christ was a Common person, representing us in all he was, or did, or suffered, handled at large. More especially a Common person in his Resurrection.*

NOW secondly, to come to that other Head propounded, *the Influence Christ's Resurrection hath into our Justification. The demonstration or making out of which depends on two things put together: The first, how Christ was appointed by*

by God, and himselfe acted the part of a *Common person*, representing us in what hee did, and *more particular-ly* in his Resurrection. Of this in this *Chapter*.

The second is, how from that consideration ariseth, not onely an *evidence* to our faith, but a *reall influence* into our justification, & non-condemnation. So as, *Who shall condemne?* because Christ is risen againe, as a Common person, representing us therein.

For the first of these, to illustrate and prove it in the generall, that instance of *Adam* serves most fitly, and is indeed made use of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publike person, not standing singly or alone for himselfe, but as representing all Man-kind to come of him: So as by a just Law, what hee did was reckoned to his posterity, whom hee represented. And what was by that Law threatned, or done to him for what he did, is threatned against his posterity also. Now this man was herein a lively type of our

Lord

S. 1.
That Christ was a Common person, proved.

1. In generall, by a parallell with *Adam*.

The Type
of Christ
herein,

Lord Christ, as you have it, *Rom. 8. 14.* [*Who was the type of him who was to come.*] Unto which purpose, the titles which the Apostle gives these two, Christ and *Adam*, *1 Cor. 15. 47.* are exceeding observable; he calls *Adam*, *The first man*; and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: For, first, he speaks of them, as if there had never been any more men in the world, nor were ever to be for time to come, except these two: and why? but because these two between them, had all the rest of the sonnes of men hanging at their girdle; because they were both Common persons, that had the rest in like (though opposite) considerations included, and involved in them. *Adam* had all the sonnes of *Men* borne into this world, included in himselfe, who are therefore called *earthly men*, *ver. 48.* in a conformity to him *the earthly man*, *ver. 47.* and Christ the second man had all his Elect, (who are the *first-borne*, and whose names are written in heaven, and therefore in the same

ver.

ver. are oppositely called *heavenly men*) included in him. You see how hee summes up the number of all men in two, and reckons but two men in all; these two, in Gods account, standing for all the rest. And farther observe, that because *Adam* was in this his *being*, a common person unto his, the shadow & the lively Type of Christ, who was to come after him; that therefore hee is called *The first man*, (of these two) and Christ *The second man*, as typified out by him.

Now if you aske, wherein Christ was a *Common person*, representing us, and standing in our stead; I answer, If in any thing, then in all those conditions and states wherein hee was, in what *hee did*, or *befell him*, whilst *here on earth especially*: For he had no other end to come downe into this world, but to sustaine our persons, and to act our parts, and to have what was to have, been done to us, acted upon him.

Particular-
ly: In what
things
Christ was
a Common
person.

Especially
in what hee
was, or did
upon earth.

§. 2.

1. *Adam & Christ Common persons, in their conditions, and qualifications, and states.*

Thus first, in their two severall conditions, qualifications, and states, they both were *Common persons*: That is,

is, looke what state or condition the one or the other was made in, is by just Law to be put upon those which they represented. So the Apostle reasons from it, *ver. 48. [As] is the earthly man*, (namely, the first man, *Adam*) [*such*] *are the earthly*: namely, to be earthly men as well as hee, because hee who was a Common person representing them, was in that condition but an *earthly man*: And oppositely, by the same Law, it followes, [*As*] *is the heavenly man* (namely, the second man, *Christ*) [*such*] *are and must bee the heavenly* who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam*, who came after him, was therein but his Type.

And as thus in this place to the *Corinthians* the Apostle argues *Christ* to bee a Common person, in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secondly, in the 5. to the *Romanes*, he argues *Christ* to have been a Common person, by his actions which hee did on earth.

Christ a Common person, in respect of what hee did, or what hee suffered, illustrated by the parallel of Adam.

and this also from the similitude of *Adam*, whom *ver. 14.* hee therein makes to have been Christs Type. And he speaks of *Adam* there, as a Common person, both in respect of *what hee did*, namely, his [*Sinne* ;] and also in respect of *what befell him* for his sinne, namely [*Death*,] and condemnation. And because he was in all these not to be considered as a *single Man*, but as one that was *All men*, by way of representation: Hence, both what he did, they are said to doe in him; and what condemnation or death was deserved by his sinne, fell upon them all, by this Law of his being a publike person for them.

1. For what hee did: Hee sinned, you know; and *ver. 12.* *All are said to have sinned*, namely, in *his sinne*; Yea, and according to those words in the Greek, [*ἐν αὐτῷ*] which are added there, you may render that sentence (and the Originall bears it, and it is also varied in the Margent) thus, [*In whom*] *all have sinned*; namely, in *Adam*, as in a publike person. Their act was included in his, because

1. Adam a Common person, in what hee did.

because their persons were included in his.

2. *Adam* a
Common
person in
what befell
him for
what hee
did, as in
death and
his cōdem-
nation
threatned.

And 2. for what befell him for sinne, that befell them also by the same Law of his being a person representing them. Hence *ver. 18* *Death* is said to *pass* upon all men, namely for this, that *Adams* sinne was considered as theirs, as it then followes. It is said to *pass*, even as sentence of death *passeth* upon a condemned Malefactor. And *ver. 18* *Judgement* is said to *come* by that mans offence, upon all men, to condemnation. Now in *Gen. 2. 17*. the threatening was spoken onely to *Adam*, and but one man, *In the day that thou eatest thereof, thou shalt surely dye*: And *Gen. 3. 19*. that sentence seemes onely to *pass* upon him alone, [*Unto dust thou shalt returne.*] Yet in threatening *Adam*, God threatned us all; and in sentencing *Adam* to death, he sentenced us also: The curse reacheth us too; *Death* passed upon all men then, and therefore by a just Law *Death* reignes over all, as *ver. 14*. and *17*. because *Adam* was in all this, a Common person representing us, and

Rom. 5.

to in our stead ; and so all this con-
cernes us , as truly and as neerely as
it did him. I say by a just Law ; for
indeed the Scripture upon the equity
of this Rule , pronounceth a *Statute*
against *all men* , that they should
die , *Heb. 9. 27. Statutum est* ; It is
appointed by a Statute Law , that *all*
should die. Now if you search for this
statute , when and where enacted ,
you will find , that the Originall Re-
cord and Roll is that in *Gen. 3. 9.*
spoken onely of *Adam* , but holding
true of us , [*To dust thou shalt re-
turne.*]

Just thus the matter stands in the
point of our justification and salvati-
on , betweene Christ and Elect Be-
lievers ; for *Adam* was herein his
type. Christ was considered and ap-
pointed of God as a Common per-
son, both in *what hee did* , and in *what*
was done to him : So as by the same
law, what hee did for us, is reckoned
or imputed to us, as if wee our selves
had done it ; and what was *done to*
him, tending to our *justification* and
salvation , is reckoned as done to us.
Thus when Christ *died* , hee died as

§. 3.
Answerably
Christ or-
dained a
Common
person, both
in what he
did, or was
done to
him.

a Common person, and God reckoneth that wee dyed also. When Christ arose, hee rose as our Head, and as a Common person, and then God accounts that wee rose so with him. And by vertue of the *communion* which wee had with him in all those actions of his, it is, now when wee are borne againe, we doe all rise both from the guilt of sinne, and from the power of it; even as by vertue of the like communion wee had with (or being one in) Adam, wee come to bee made sinners when wee begin first to exist as men, and to be first borne.

Exemplified by one instance in his dying.

Thus in his death he was considered as a Common person, and God reckoned us dying then, and would have us reckon so also. So Rom. 6. the Apostle speaking of Christ, saith *In that hee dyed, hee dyed unto sinne once, but in that hee liveth, hee liveth unto God.* Then ver. 11. speaking of us, he sayes, [*Likewise reckon*] *you your selves to bee dead unto sinne, but alive unto God, through Jesus Christ our Lord.* The meaning whereof is plainly this, that whereas regenerate men

re for the present in the reality but
 perfectly mortified and dead to sin,
 considered in themselves, and in
 respect of the worke of it, as wrought
 in them; yet that being considered
 in Christ as their Head, and a Com-
 mon person representing them, they
 may λογίζεσθαι; they may truly, by a
 way of faith reason or reckon them-
 selves wholly dead, in and through
 Iesus Christ our Lord; in that hee
 once dyed perfectly unto sinne, as a
 Common person representing them. So
 what yet is wanting in the worke
 of Mortification, in their sense and
 experience of it, they may supply by
 faith, from the consideration of
 Christ their Head, even themselves
 to have dyed, when hee dyed. The
 Apostle, I say, would have them by
 reason conclude or inferre (for so the
 word [λογίζεσθαι] signifies, as Chap. 3.
 8. therefore wee conclude, &c. it is the
 same word) from Christs death, that
 they are dead: which Conclusion can-
 not bee made, unless this bee one
 of the Propositions in this Argument,
 that wee dyed in Christ, when hee dyed;
 and so though in our selves wee are
 not

not yet wholly dead to sinne, nor perfectly alive to God; yet through Jesus Christ your Lord and Head (sayes he) reckon your selves so; in that (as we 10.) hee dyed, and now lives; and you were included in him. And indeed this Consideration the Apostle suggests unto our faith, both as the greatest encouragement against imperfect mortification begun; yet wee may comfort our selves by faith, as reckoning our selves wholly dead in Christs death, and so may assure our selves, we shall one day be perfectly dead to our selves by vertue of it; and with all, as the strongest argument and motive unto Mortification, to endeavour to attaine to the highest degree of it: which therefore he carries along in his Discourse throughout that whole Chapter. Hee would have them by faith or spirituall reasoning take in, and apprehend themselves long since dead to sinne in Christ, when he dyed; and so should thinke it the greatest absurdity for the world to sinne, even the least sinne, wee being dead long since,

that wholly, when CHRIST our Head dyed: *And how shall wee that are dead to sinne live any longer therein?* And ver. 7. *Hee that is dead, is free from sinne*; and how then shall wee doe the least service to it? Now all this he puts upon Christs dying, and our dying then with him: ver. 6. *Knowing this, that our old man is crucified with him, (even when hee was crucified) that it might be destroyed]* the day in us, fully and perfectly: *Christs Body* representing therein as a publike person, the Elect, and their *body of sinne* conjunct with them. So thus by faith they are to reason of themselves wholly dead to sinne in Christ, and to use it as a reason and motive to stirre up themselves not to yeeld to the least sinne. I use this expression of being *wholly* dead, because he had spoken meerely of that *imperfect* mortification begun in us, the argument would not have beene a perfect motive against the least sins. *We who are dead, how shall we live in* [or yeeld unto the least sinne?] it might bee said, Alas, wee are imperfectly dead; and from an

F imperfect

imperfect death could but an imperfect argument have been drawn. But the Scripture elsewhere tells us that *Christ by his death hath [perfected] for ever all that are sanctified.* Heb. 10. So as in his death they may reckon themselves perfectly dead by faith, and perfectly sanctified, though yet the work is not actually and fully perfected.

And all this communion with Christ as a Common person, presenting them in his death, by there instructs them to be represented and sealed up to them in their Baptisme; so ver. 3, 4. Here I shall shew afterwards.

§.4.

More particularly, how Christ was a Common person in his Resurrection, and therein representing us.

Now as this place holds forth Christ as a Common person in his *Death* representing us; so other places hold forth the like of his *Resurrection*. In the 1 Cor. 15. the Apostle argues, that Elect believers must and shall rise, because *Now Christ is risen from the dead, and is become the first-fruits of them that sleep.* See the force of this argument founded upon this notion and consideration, that Christ

a Common person representing all the rest; and this strongly presented in that expression of his being *the first-fruits*, in allusion to the Rite in the Leviticall Law. All the sheaves in a field being unholy of themselves, there was some one sheafe in the name and roome of all the rest, (which was called the *first-fruit*) which was lift up, and waved before the Lord; and so all the sheaves abroad in the field, by that act done to this one sheafe, were consecrated unto God, (*Levi. 23. 10. &c.*) by vertue of that Law. The meaning of which Rite, the Apostle expounding, alledgeth *Rom. 11. 16.* [*If the first-fruits be holy, all the lump is holy also:*] Thus when wee were all dead, Christ as the *First-fruits* riseth, and this in our name and stead, and so wee all rise with him and in him. And although the Saints departed are not, in their owne persons, as yet risen, (as wee all who are now alive, are not in our owne persons yet dead) yet in the meane time, because thus they

are risen in Christ, as their First-fruits; hence, in the very words following, hee saith, they are but asleep, [*Hee is become the first fruits of them that sleep,*] because they remaine alive in Christ their Head, and shall rise one day: because [*in him*] they virtually are already risen; and this in Gods account is as true and just a sense, as we (though personally alive) are yet all reckoned *dead in Adam*, because hee as a Common person had the sentence of death pronounced to him, by vertue of which wee must dye; and this by the force of the same Law, even of that which wee have inculcated of being a *Common person*, representing us. And indeed, so it followes, (which argues this to bee the Apostles meaning) *verse 21. For as in Adam all die, even so in Christ shall all bee made alive.* His argument lies thus: *Adam* was the first-fruits of them that *died*; *Christ*, of them that *rise*. Hence therefore wee are elsewhere said (though in respect to another life) to be
risen

*risen with Christ , Ephes. 2. 5 , 6.
and (which is yet more) to sit
together with him in heaven : be-
cause hee as a Common person
representing us , sits there in our
name and stead , as you shall heare
when I come to it in the Text,
in the next Section.*



C H A P. V.

The second branch : *How Christ representing us as a Common Person in his Resurrection, hath a Influence into our Justification made forth by two things : 1. How Christ at his Resurrection was justified from our sinne : 2. That we were all then justified in him as a Common Person.*

NOW then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person *representing us in his Resurrection*, hath a *reall influence* into our *Justification* : And this is the point I drive at ; and for the clearing of which that large and general discourse by way of digression in the former Chapter was but to make way for.

I shall absolve and dispatch this Branch

Branch, by shewing two things:

1. That Christ himselfe was *justified*, and that at his *Resurrection*.

2. That hee was *justified* then as a *Common person*, representing us therein, as well as that he rose as a *Common person*; and so that *wee* were then *justified* in him and with him; and by this meanes it is that by that *Act* then done to him, our *Justification* is made irrepealable for ever.

For the explicating of the first: As §. 1.

Christ was in his death made sinne for us, and so sustained our persons in his satisfying for sinne by his death, (which is the matter of our righteousness) so in and upon his Resurrection hee was justified and acquitted from our sinnes by God, as having now fully in his Death satisfied for them, which I make forth by these three things put together:

First, in reason, if that Christ were made sinne for us, and satisfied for it, there must then some *Act* passe, whereby Christ should be pronounced acquit of our sinnes; and fully

1. That Christ himselfe was justified at his Resurrection.

Made forth by three things laid together.

1. There must have been some Act passe from God; when Christ was acquitted and justified, from our sins by God.

cleare of them, and so bee himselfe formally justified, in respect of those finnes, for which hee undertooke to satisfie. For according to the course of all Proceedings, if a charge of guilt bee formally laid, there must be as formall an Act of acquitting, and of giving a *Quiesus est*: There is no man, but for his owne discharge and security would desire it. Nor is there any wise man that payes a debt for which hee is legally sued, that will not have upon the payment of it, as legall an Acquittance. *Paul*, when hee was cast into prison by a publike Act of Authority, hee stood upon it to have a publike Act of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Acts* 36. 37. Now God himselfe did lay the iniquities of us all upon Christ, *Esay* 53. 6. and had him to prison, and to Judgement for them, *verse* 8. There must therefore some Act passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

And

And *De facto* it is evident, that there was some such *Act* passed from God; for as wee read, that Christ while he lived, and also in his Death, was *made sin*, and *did beare the sin of many*, as the phrase is, *Heb. 9. 28.* So wee read in the very next words, that *hee shall appeare the second time [without sinne,]* which must needs bee spoken in a direct opposition to his *having borne* our sinnes, and appearing then with all our sinnes laid to his charge. Hee appeared charged with them then, but now hee shall *appeare* as apparently and as manifestly to bee without those sinnes, (for of our sinnes it must needs bee meant) and so to be discharged of them as fully, as ever he appeared charged with them: For it is said, *Hee shall [appeare] without sinne*; and therefore to the judgements of all it shall be made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect between Christ as he was whilst on earth, and Christ as he is to *appeare*

That there
was such an
Act passed.

peare the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can give the Acquittance.

2. There must be some season of time, when this discharge from our sin was first made unto Christ.

Now secondly, from hence it will follow, that there must be some time when this alteration was first made, and discharge given; when Christ was freed from being sinne, as he was made free should become without sin, through Gods acquiting of him, and this, I say, was at his *Resurrection*. It is not deferred as then to be first done when hee is to appeare the second time, though then it *appeares* indeed; but it is really done before; for he comes then to judge others for sinne. Now in reason, when should this Acquittance or Justification from our sinnes be first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction compleat? which was then done when hee began to rise: for his lying in the grave was a part of his Humiliation, and so of his Satisfaction.

isfaction, as generally Orthodoxe Divines hold. Now therefore when hee began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquittance therefore beares Date from thence, even from that very houre.

Hence thirdly, we read, as that Christ was *condemned*, so that hee was *justified*. Thus 1 Tim. 3. 16. God is said to bee *manifest in the flesh*, and then that this God-man was *justified in the spirit*: That is, whereas God was manifest or appeared *in flesh to condemne sinne in the flesh*, as Rom. 8. that same God-man was also *justified in the spirit* from all those finnes, and so received up to glory, as it followes there. And not to goe far, the very words of this my Text; [*It is God that justifies*] are taken out of Esay 50. 8, 9. and as there, they are first spoken by Christ of himselfe, then, when hee gave his backe to the smiters, in his death, (as in the verses before) and was put to death as a *condemned man*, he comes
forth

3. That this must needs be, & was first made to him at his Resurrection.

forts himselfe with this , [*Hee* *neere that justifies mee , who shall condemn me ?*] And when was that done or to bee done , but at his Resurrection ? So the phrase in *Timothy* imports , if you compare it with another in *Peter* , 1 *Pet.* 3. 18. *Being put to death in the flesh , [and] quickned in (or by) the spirit .*] *Paul* hee sayes , [*Justified in the spirit ;*] *Peter* , he sayes , [*Quickned in the spirit :*] both meane one and the same thing. By [*Spirit*] is meant the power of his *God-head* , and *Divine nature* , whereby hee was at once both raised from the grave and from under the guilt of sinne together. Hee was at once both *quickned* , (or raised) and *justified* also . And that by [*Spirit*] they meane his *Divine nature* , the opposition in both places evidently implyes , for it is opposed to his [*Flesh*] or humane nature. Now because hee was quickned (or raised) by the power of the *God-head* , and at that raising him , hee was *justified* also by God and declared justified by that Resurrection , (as hee had been de-
clared

clared condemned by his death.) Hence, to [*be justified*] is put for his *Resurrection*; for that was his justification, or declaration to all the world, that he was justified from all the finnes laid to his charge. And that other place I cited out of *Isaiah*, hath the same meaning also; for Christ there comforts himselfe against the Jews condemning him, and putting him to death, with the hopes of Gods justifying of him, when he should have gone through that work. And Christs meaning there is this, *God will raise me up; and acquit me*, though you condemne and kill me. In the other Prophets you shall finde Christ still comforting himselfe against his condemnation at his death, with the thoughts of his *Resurrection* which he fore-saw as shortly to follow after it; as here in *Esay* he comforts himselfe with these hopes of his *being justified* after their condemnation of him. For instance, *Psal.* 16. 9. *My flesh shall rest in hope, thou wilt not leave my soule in hell, nor suffer thy holy One to see corruption.* Which words

words (you know) *Peter* in the *Acts* doth twice interpret of Christs Resurrection. In like manner here in *Esay*, against his death and condemnation hee comforts himselfe with the hopes of Gods justification of him at his Resurrection, *He is neare who justifies me*, (and hee shall help me) *who shall condemn?*

His Resurrection therefore called his first begetting.

And further, to confirme and strengthen this notion, because his Resurrection was the first moment of this his justification from our finnes, therefore it is, that God calls it his first begetting of Christ, [*This day have I begotten thee,*] speaking manifestly of his Resurrection, *Acts* 13. 35. And the reason of his so calling it, is, because all the while before he was covered with sinne, and the *likenesse of sinfull flesh*; But now having flung it off, hee appears like Gods Sonne indeed, (as if newly begotten.) And thus also there commeth to be the fuller conformity between Christs justification and ours: For as our justification is at our first being *born again*, so was Christs also at this his first

And therein a conformity between our Regeneration, & his Resurrection.

first *glorious begetting*. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our Conversion (which is to us a Resurrection) we *pass from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-begetting) *pass from an estate of death and guilt laid on him, to an estate of Life and Glory, and justification from guilt*; and so shall *appear*, as the word is, *Heb. 9. ult.* (as he doth now in heaven) *without sinne*; for he became to be without sinne from that very moment. Thus I have shewn how Christ was justified at his *Resurrection*.

Now then in the second place, I §. 2. am to shew that this his justification, and pronouncing without sin, thus done at his Resurrection, was done to him as the *First-fruits*, and as to a *Common person* bearing our persons, and so, in our names. From whence will necessarily follow, as the Conclusion of all, That the persons

That Believers were all justified in Christ his justification as a Common person representing them.

sons of all the Elect Beleevers, have been justified before God in Christ, as their Head, at, or from the time of his Resurrection; and so that Act of Justification to have been so firmly past, as it cannot be revoked for ever.

Proved 1.
from the
common a-
nalogie of
the former
instances.

Now this is proved; first, by the very same reason or respect that here was said to be the *first-fruits* of them *that sleep*, as representing the rest in his Resurrection, (which I shewed at large in the former Chapter) upon the same ground he is to be so looked at also in this his Justification pronounced upon him at his Resurrection, even as the *first-fruits* also of them that are *justified*. And so in the same sense, and by the same reason that we are said to be *risen with Christ*, in his Resurrection; we must also be said to be *justified with him*, in *this his justification*, at his Resurrection. And indeed, (to enlarge this a little) as there is the same reason and ground for the one, that there is for the other, (he being a publike person in both) so the rule will hold in all other things which

In all things which God doth unto us, Christ is the first-fruits, and God doth them first upon him.

God

God ever doth to us, or for us, which are common with Christ, and were done to him; that in them all Christ was the *first-fruits*, and they may be said to have been done *in us*, or *to us*, yea *by us*, *in him*, and *with him*.

Yea, what ever God meant to doe for us, and in us, what ever priviledge or benefit he meant to bestow upon us, he did that thing first to Christ; and (some way) bestowed the like on him as a Common person, that so it might be by a solemne formall Act ratified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might (when done to us) be effected by vertue of what was first done to him. Thus God meaning to *sanctifie* us, he sanctifies Christ first, in him as a Common person sanctifying us all; *For their sakes I sanctifie my selfe, that they also may bee sanctified through my truth, Iohn 17.19.* He sanctifies the humane nature of Christ personally, that he may sanctifie Christ mysticall, (that is, his body) and him

Thus in Sanctification Christ first sanctified, then we in him,

So in all
blessings
else,

him *first*, as a Common person presenting us, that so wee be virtually, and representatively sanctified in him, maybe sure to be sanctified afterwards in our own persons, by means of his sanctification. And so in like manner for our sakes he was *justified* in the Spirit; because we were to be justified, and so to bee justified in him, and with him as a Common person. Now this rule holdeth in all blessings else bestowed; *Paul* pronounceth of them that *God hath blessed us with spirituall blessings in Christ Jesus Ephes. 1. 3.* which God did so order, (that as he speaks of ordaining salvation to bee by faith, *Rom. 16.*) that all those *blessings might be sure to all the seed.* For this forme of investiture of estatting us into blessings by such solemne acts doeth to Christ as our Head and Presenter of us, makes what he intends to bestow, sure before hand, by an irrepealable act and sentence, which hath its warrant in all Lawes of men, as I have shewd

hewne, and shall anon again urge.

And secondly, by the equity of the same Law that in *Adam* wee were all *condemned*, (*Adam* being Type of him in this) by the same Law (I say) wee were all *justified* in Christ when hee was justified, else the Type were not therein fulfilled. Now the sentence of condemnation was first passed upon *Adam* alone, yet considered as a common person for us; therefore also his Acquittance and Justification was then passed towards Christ alone, as a publike person for us.

Yea, in this his being justified, Christ must much rather be considered as a Common person representing us, then *Adam* was, in his condemnation: For Christ in his owne person, as he had no sinne, so he had no need of any justification from sinne, nor should ever have beene condemned: And therefore this must be onely in a respect unto our sinnes imputed to him, and if so, then in our stead.

And so herein, he was more purely to be considered as a Common person

2. Proved by the equity of that Law, that in *Adams* condemnation wee were all condemned,

Christ much rather a Common person in his being justified, then *Adam* was in his condemnation,

son for us, then ever *Adam* was in his being condemned. For *Adam* besides his standing as a Common person for us, was furthermore condemned in his own person; but *Christ* in being justified from sin could onely be considered as standing for others. Thus *Rom. 5. 1* *Therefore as by the offence of one judgement came upon all men to condemnation; even [so] (or, in like manner) by the righteousness of one (man Christ) the free gift came upon all men (namely, in Christ) justification of life.* He parallels both with a [*So,*] onely with this difference betweene *Adams* being a Common person for us, (and so between the ground of our being condemned in him) and *Christ* his being a Common person for us, (and our Acquittance in him) that the condemnation came upon all by a necessary, naturall covenant, (for by such a covenant was *Adam* appointed a Common person for us) but *Christ* his being appointed thus a Common person for us, it was by free gift of grace; and therefore

the manner by a free gift of grace it
that the imputation of that which
he did, or was done to him, is
reckoned ours. As then *in Adam*
died, when hee sinned, (as the
apostle speaks) so in *Christ* were
justified, when he was justified.
or as in his death Christ was a
publique person for us, and in all
that befell him; so in his Resurre-
ction, and in all that was then
done to him; and so, in this his
being then justified. And as when
he died, the *Iust was put to death*
for the *unjust*, (as *Peter* speaks) so
when he rose and was justified, the
just that needed no justification
was justified for the unjust, who
he had been condemned; and so
we were then justified with him.



CHAP. VI.

*How our faith may raise from hence
matter of Triumph about our Justification. An explication how
are justified by faith, although justified in Christ at his Resurrection*

AND hereupon is grounded the Triumph of Faith here, from Christs Resurrection, *Who shall condemn? It is Christ that is risen:* The meaning whereof is, that was justified at his Resurrection, ([*Justified in the Spirit*] and [*Quickned in the Spirit*] being all one) and we in him. Yea, and a [*rather*] is put upon this rather than upon his death; for this act was a solemne discharge from all sin and condemnation; it was a legall Acquittance given to Christ for all our sinnes, and so to us also considered as in him. His death was but the satisfaction and payment; but this is the first Act of Absolution.

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Yea, and this is the Originall Act, which is upon Record between God and Christ; and our Justification and atonement (when we are justified by faith in Christ) is but a copy fetcht from this Roll, and Court sentence then pronounced.

And such a way and course to ratifie and make Acts good and legall, (even to have them done by another representing ones person) is common among men, (as those instances I formerly gave do shew.) An Attorney at Law receives a Debt, or an Acquittance for a Debt, paid or given for another man, and it is as legall, as if the man himselfe, or creditor had done it, and the Debtor had received the Acquittance himselfe. Yea, Acts of the greatest and highest concernment are oft-times so otherwise transacted; as the marriages of Princes are by Proxy solemnized, their Embassadors representing their persons, and contracting and marrying their wives in their stead, which acts are thereby made as irrevocable, and irrepealable, as if themselves had in person

son done them. And so if we were justified when Christ did rise and was justified, our justification cannot be reversed, but stands as legal and warrantable as any act that God or man ever ratified or confirmed. And *Who then shall condemn?*

A Caution.

Onely, for farther explication sake, (lest there be a mistake) let me adde this, That it is necessary that we be *justified* in our own persons *by faith*, (notwithstanding this former Act thus legally passed) whereby we lay hold upon what God did thus before for us in Christ, to the end that God upon our beleeving may according to his own rules justify his justifying of us unto all the world; which untill wee doe beleeve, hee could not doe: For according to the revealed Rules of his Word, (which he professeth to proceed by at the latter day) there is a curse and a sentence of condemnation pronounced against us, under which we stand till he shall take us off, by giving us faith; unto which he hath, in the same Word, made

the promise of justifying us in our own persons, as before he had done in Christ. Yet still notwithstanding, so, as, although when we first beleeve, then onely Justification is *actually* and personally applyed to us; yet at Christs Resurrection, and in this being then justified, this act and sentence was *virtually* pronounced upon us; and so doth necessarily require, and exact at Gods hands, the bestowing faith upon us; that so by vertue of this former act passed, we come to be actually justified in our own consciences, and before all the world: And so our Justification which was but secretly wrought, and passed upon us in Christ, is never made void, but stands irrepealable; and so ratified, that our personall justification by faith doth alwayes infallibly second and succeed it. And to illustrate it a little) our condemnation in *Adam*, and this our justification in Christ, doe in this hold parallel together. That as in *Adam* we were all virtually condemned, which *in Adam all die* (and that legal-ly enough too, for thereupon

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came

came out that Statute-Law, *Statutum est*, It is appointed that all should dye) and yet we are not actually in our own persons condemned, till we are born of him; nor doe we personally dye, untill we lay down our flesh: Even so is it in the matter of our justification; it was done virtually in Christ, and afterwards when wee beleewe, is actually passed in and upon our selves. Now I call this former but a *virtual Justification*, even as by the sentence of condemnation passed upon a Malefactor, hee is called a *dead man*, that is, hee is so virtually and *in Law*, (as we say) though naturally he dye not many dayes after, but in that respect may be called alive: so by Christs being justified we are all virtually, and *in Law* justified, through a secret, yet irrepealable Covenant between God and Christ, who onely did then *know who were his*.

And for a confirmation even of this also, That God accounts all the Elect justified in his justifying of Christ, wee shall not need to go

any farther then the words of this Text, if we doe but diligently compare their standing here, with that of theirs in that place out of which they are taken, and where wee finde them first recorded and spoken, namely, in that 50. of *Esay*, 7, 8. *He is neer that justifies me, who is he that shall condemne?* Now there (as Interpreters agree, and as the Context shews) those words are spoken by Christ himself: for *ver. 5.* he speaks of Gods *boring his eare* to doe his will, (the same expression that is used of Christ, *Psal. 40. 6.*) and farther sayes, *I gave my back to the smiters, and my cheeks to them that pulled off the hair, did I hid not my face from shame and spitting:* (all which you may read in Christs sufferings, *Mat. 26. 27.*) and 27. 26.) And he spake before (*in ver. 4.*) of Gods *having given him the tongue of the learned, to speak a word in season to him that is weary:* (which you may read done by Christ, *Mat. 11. 28.*) Now those words were spoken by Christ, to comfort himselfe against the Jews condemning him, as considering that God would

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justifie

justifie him; as at his Resurrection (you have heard) he did. Now mark it, those very words which *Isaiah* brings in Christ speaking as of himselfe alone, (those very words) *Paul* here boldly applies (in the like triumph) to all the Elect of Christ, *who shall condemne? It is God that justifies*; and this, because Christ is dead, and risen, and acquitted by God. Christ spake those words as a publike person, in the name of all his Elect, whom he in his death, and in his justification represented; and for that very respect *Paul* speaks the like words over again, of all Elect Beleevers, as being as truly and really intended of them, when spoken by Christ, as of himselfe, and his own person. *He is near that justifies me*, (sayes Christ) *who shall condemne?* (namely) Me, or mine Elect, whose persons I sustain. And *Who shall lay anything to the charge of Gods Elect?* (sayes *Paul*) *It is God that justifies, who shall condemne?* for Christ hath died, and been condemned for them, and Christ was justified from that condemnation, and they in him. And

And because the justification of himselfe, which Christ spake of, as lookt for from God, was to be made at his Resurrection, (as hath been said) therefore *Paul* here puts a [*rather*] upon his Resurrection.

And farther to establish this, as you heard before out of *Romanes* 6. 10. that in respect of Sanctification we were *dead with Christ*, even then when hee dyed; so in the 2. of *Coloss.* 13. we are said to be *risen with him*, in respect of our justification, (which is the thing in hand.) The words are, *And you being dead in your sins*, (nameiy, the guilt of your sins) *and the uncircumcision of your flesh*, (that is, in respect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all your trespasses.*] See here, the forgivenesse of our sinnes, or our justification, is called a *quickning*, or a *raising up of us*, (as the 12. verse hath it) *together with him*, in a conformity and relation to that justification from our sinnes, which at his *Resurrection* hee received.

ceived in our names. His meaning is, he was justified then, and in our names; and so we are now justified through the vertue of that our communion with him therein. For if you mark the connexion of the words with what follows, *ver. 14.* you will finde this *forgiving of their trespasses*, (*ver. 13.*) *through their being quickned together with him*, not onely to have been done when they beleaved, and so when they had that justification personally first applied to them, (of which, it is true, the words in the *12. ver.* are to be understood) but also *then* to have been done, *when he having* (as it follows in the *14. ver.*) *blotted out the hand-writing of Ordinances which was against us, nailing it to his Crosse, and having spoiled Principalities and Powers, and got the victory*, (namely, in his rising againe) *had made a shew of them openly*, (in his ascending to heaven) *triumphing over them* [*ἐν αὐτοῖς*] *in himselfe*, (as the Mar- gent hath it) (of which words I shall farther speak in the next Head) So as *then* when Christ did this in him-

himselfe, then were our sins forgiven; then were wee acquitted with him, and triumphed with him; he doing all this in our stead, representing us.



CHAP. VII.

How all this, both the support of our faith, and our Justification by Christs Resurrection, is sealed up to us in Baptisme. The Conclusion. How faith may make use of Christs Resurrection in its pleas to God.

AND all this our communion with Christ in his Resurrection, both in respect of Sanctification, (which the sixth of the *Romanes* holds forth) and of Justification, (which this place in the *Colossians* holds forth) is lively (as both places declare) set out, and sealed up to us, in the Sacrament of Baptisme. *Rom. 6. 3, 4.* we are

said to be *buried with him in Baptisme, &c.* and *Coloss. 2. 12. Buried with him in Baptisme, wherein also you are risen with him.* The eminent thing signified and represented in Baptisme, is not simply the Blood of Christ as it washeth us from sinne; but there is a farther representation therein of Christs Death, Buriall, and Resurrection, in the Baptized's being first buried under water, and then rising out of it; and this not in a bare conformity unto Christ, but in a representation of a *Communion with Christ*, in that his Death and Resurrection: Therefore it is said, [*Wee are buried with him in Baptisme:*] and, [*wherein you are risen with him:*] It is not simply said, *like as he was buried, and rose;* but [*With him.*] So as our communion and *one-nesse with him* in his Resurrection, is represented to us therein, and not onely our conformity or likenesse unto him therein. And so Baptisme representeth this to us, that Christ having once in himself sustained the persons of all the Elect, in his Buriall and Resur

Resurrection, that now upon the party himselfe who is baptized, is personally, particularly, and apparently *re-acted* the same part again, in his Baptisme; thereby shewing what his communion with Christ before was, in what was then done to Christ; that he then was buried with Christ, and rose with him: and upon that ground, is now in this outward signe of Baptisme, (as in a shew or representation) both buried, and also ariseth againe.

And moreover, hence it is, that the *Answer of a good conscience*, (which is made the inward effect of this Ordinance of Baptisme, 1 *Pet.* 3. 21.) is there also attributed unto Christs *Resurrection*, as the thing signified and represented in Baptisme, and as the *cause* of that answer of a good conscience: *Even Baptisme* (saith hee) *doth now also save us* (as being the Ordinance that seales up salvation) *not the putting away of the filth of the flesh*, or the washing of the outward man; but *the answer of a good conscience towards God*. By

the Resurrection of Jesus Christ.

To open these words : Our consciences are that principle in us, which are the seat of the guilt of all the sins of the whole man ; unto whose Court they all come to accuse us as unto Gods Deputy : which Conscience is called Good or Evil, as the state of the man is. If his sins remain unpardoned, then as his estate is damnable, so his conscience is evil : If his sins be forgiven, and his person justified, his conscience is said to be good : Conscience having its denomination from the mans state, even as the Urine is called good or bad, as the state of the mans body is healthfull or unsound, whose Urine it is. Now in Baptism forgiveness of sins, and justification, being sealed up to a beleever by faith and conscience, under the lively representation of his Communion with Christ in his Resurrection : hence this is made the fruit of Baptisme, that the good conscience of a Beleever sealed up in Baptism hath wherewithall from thence to answer all accusations of sin, the direct

can, or doe at any time come in upon him; and all this as it is there added, [*By vertue of the Resurrection of Iesus Christ:*] namely, in this respect, that his Communion with Christ in his Resurrection, hath been represented in his Baptisme as a ground of his faith, and of that *Answer* unto all accusations. So that indeed, the same thing that *Paul* sayes by way of triumph and defiance to all accusations, *Who shall condemne?* [*Christ is risen*] the very same thing *Peter* here mentions, though not by way of Defiance, yet of a Beleevers Answer and Apology, That if sins do come to condemne or accuse, a good conscience is ready to say, *Christ is risen, and I was then justified in him;* there is my Answer, which nothing in heaven nor hell is able to reply unto. *This is the answer of a good conscience, by the Resurrection of Iesus Christ.*

Now to crown this second Pillar of Faith with this *Coronis* or Conclusion, by way of Application or direction to a Beleevers faith, How

Application.

How faith is to make use of this in pleading our Justification.

to make use of Christs Resurrection in point of non-condemnation. You heard before, out of *Romanes* 6. that in respect of Mortification (as the Apostle there reasoneth) we may be truly said to have been perfectly dead to all sinne in Christs dying unto sin once: and through his representing us therein as dying unto sin, in and with him. So as although we be for the present but imperfectly mortified in our selves, yet when corruptions arise, the Apostle bids us help our selves against them by faith, [*reasoning*] our selves to stand wholly dead to sin when Christ dyed; and so to conclude from thence, that we shall one day be fully dead to sinne because we then did perfectly dye in Christ unto it: which kinde of reasoning also God would have made use as a motive (and of all motives that are in the Gospel it is the strongest) against any corruption when as it ariseth; *Shall I that am dead to sinne in Christ* (and so freed from it) *shall I live any longer therein?* *Ver. 2.* Now as God would

have our faith make this use of our Cōmunion with Christ in his death, in point of *sanctification*; just so, when guilt of sin ariseth in thy conscience to accuse or threaten condemnation, [*reason*] thou thy selfe (as the Apostles word is in that other case) or *reckon thy selfe* (as our translation hath it) *justified* in Christ, in his Justification, which was done at his Resurrection. Yea, and seeing God would have thee use thy Communion with Christ in his Death, as an argument to move thee to mortifie sinne, (bidding thee to reckon thy selfe dead to sin in Christ) doe thou desire him in like manner, to *reckon thee as justified* at Christs Resurrection (for the ground of both is the same) and returne that as an argument to him, to move him to *justifie thee*. And this is that answer of a good conscience which *Peter* speaks of; this is the meaning of *Pauls* challenge, *Who shall condemne? Christ is risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified

justified with Christ when he arose: Then goe thou to God, and aske him boldly, whether he did, not doe this for thee, and whether thou wert not one of them intended by him; put God to it, and God will (by virtue of Christs *Resurrection* for thee) even himselfe [*Answer*] thy faith this question, ere thou art aware; Hee will not deny it: And to secure thee the more, know, that however Christ will be sure to looke to that, for thee, so as that thou having been then intended, (as if thy heart be drawn to give it selfe up to Christ, thou wert) shalt never be condemned.

SECT.

S E C T. IV.

Faith supported by Christs Ascension, and Sitting at Gods right hand.

R O M. 8. 34.

*Who is he that condemneth? It is Christ,
[who is even at the right hand of
God.]*

C H A P. I.

*A Connexion of this third Head, with
the two former: Shewing how it af-
fords a farther degree of Triumph.
Two things involved in it: 1. Christs
Ascension: 2. Christs power and
authority in heaven.*



Come next to this third great Pillar and support of Faith, Christs Being at Gods right hand: and to shew how the view and considera-
tion

tion hereof may strengthen faith seeking justification, and pardon of sinne: *Who is hee that condemneth? Christ is even at Gods right hand.*

In the opening of which, I shall keep to the begun method, both by shewing how *Justification* it self depends upon this, and the evidence thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I mean to keep punctually to the matter of *Justification* onely, as in the former.

These two latter that remaine here in the Text, (*Christs sitting at Gods right hand, and his interceding for us*) are brought in here by the Apostle, as those which have a redundant force & prevalencie in them, for the non-condemnation of the Elect: that although the two former abundantly served to secure it; yet these two added to the former, doe make the triumph of faith more complete & full, & us more then Conquerours, as it after followes. Nor doth this place

alone make mention of Christs *sitting at Gods right hand* (which I now am first to handle) in *this* its relation, and influence into our *Justification*, and the assurance of faith about it: but you have it to the same end, use, and purpose, alleadged by that other great Apostle, 1 *Pet.* 3. from the 18. to the 22. And if the scopes of these two Apostles in both places be compared, they are the same. Here the *Resurrection* of Christ and his *sitting at Gods right hand* are brought in as the ground of this bold challenge and triumph of faith: and there, in *Peter*, is mentioned the *Answer or Plea of a good conscience*, in a beleever justified, which it puts into the Court, and opposeth against all condemning guilts: (so it is called, ver. 21.) The Apostle alleadging the *Resurrection of Jesus Christ* as one ground of it, (*the answer of a good conscience, by the Resurrection of Jesus Christ:*) And then further to backe and strengthen this *Plea or Answer* of a good conscience, the Apostle puts his *Ascension and sitting at Gods right hand* into the Bill, as further grounds

grounds confirming it, so it follows, [*who is gone into Heaven and is at right hand of God, Angels, and Authorities, and Powers being made subject to him:*] which the Apostle here expresseth in one word (as enough to carrie it) *Christ is even at Gods right hand.* The soule hath a sufficient answer against condemnation in *Christs death, Resurrection*, full enough, though it should stop there; yea therein faith triumph, though it went no further: for it can shew a full satisfaction given in his death, and accepted by God for us; and Christ acquitted, and wee in him: Therefore faith (you see) comes to a *ther*] there. But then, let it go on, to consider Jesus *sitting at Gods right hand*, and *making intercession* for us; and then faith will triumph and insult over all accusers, be more then a Conqueror; then it comes not to a rather onely, (as here) but to a [*much more*] shall wee bee saved, by his life; thus *Rom. 5. 10.* And the meaning thereof is, that if *death* had power to pay all our debts

and justifie us at first ; then much more hath his *life* this power : So that his death is but the ground and foundation of our faith herein , and the lowest step of this ladder ; but these other are the top and full triumph of faith therein. And our spirits should rise , as the Apostle here saith : Faith upon these wings may not onely fly above the Gun-shot of accusations , and condemners ; but even cleane out of their sight , and so be above all such thoughts and cares , as it may reach to a *security* that *sinnes* are forgotten , and shall be remembered no more. What joy was there in the Disciples , when they saw Christ risen ? *Ioh. 20.* Therefore in the *Primitive times* , it was used as a voice of joy : and to this day the Grecian Christians so entertain each other , at that time of the yeare , with these words , *The Lord is risen* : *your Surety is out of Prison* ; feare not. But (as Christ said in another case , so say I) what will you say , if you see your *Surety ascended up to Heaven* , and that , as farre above *Angels and Principalities* (as the Apostle speaks,

speaks, Eph. 1.) *as the Heavens are above the Earth* ? will you not raise your faiths and hopes proportionably ascend, and climb up also; and have thoughts of pardon as far exceeding your ordinary thoughts as *the heavens are above the earth*? Therefore first view him, as ascending to Heaven, ere ever hee comes to be at Gods right hand, and see what manner of triumph that will afford you; that you must first suppose, ere you can see him at Gods right hand; and so is necessarily included, though not expressed here: But that place formerly quoted out of Peter (1 Pet. 3.) gives us both these two particulars included in it: 1. His *Ascension*, [*Who is gone into Heaven* ;] And 2. his *presence and authoritie there*, [*Is at Gods right hand, and hath all power and authority subject to him*] and prompts both these, as fit matter to be put into good conscience its Answer and Apologie why it should not be condemned; and therefore both may here as well come in into faiths triumph; and as being intended also by the Apostle, and included in this one expression

Hee speaks with the least, to shew what cause faith had to triumph, for the least expression of it: the purpose being but to give a hint of faith, of that which comprehensively contains many things in it, which he would have us distinctly to consider for our comfort.



С H A P. II.

showing first what evidence for our justification, Christs Ascension into Heaven affords unto our Faith, upon that first forementioned consideration of his being a Surety for us.

First then to see what triumph his
ascending into Heaven will add
to our faith in matter of non-con-
demnation.

And herein, first there is not no-
thing in it to consider, *what he then*
and what was his *last Act* when
was to take his rise, to fly up to
Heaven. He *blessed his Disciples*, and
thereby left a blessing upon earth
with

1. By con-
sidering
what was
the last ac-
tion nee
did when
he was to
Ascend:
Blessing
his Dis-
ciples.

with them, for *all his elect*, to the end of the World: The true reality and minde of which blessing was, that he being now to goe to execute the eternall office of his Priesthood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec*) As Melchisedec in the Type, blessed Abraham and in him all the faithfull as in his loins, (therefore the Apostle said that his *Levi paid tithes unto Melchisedec* as *Abrahams loines*; therefore he was blessed in his loines) so did Christ begin this new and second part of his Priest-hood, with blessing the Apostles, and in them, all the elect to the end of the World. This was the last thing that Christ did on earth, the yea this hee did, whilst ascending as hee was taken up, whilst hee did as Melchisedec. So *Luke 24. 50. 51.* And thus solemnly hee now did this, to shew that the curse was gone, and that sinne was gone; and that accordingly, as hee speakes thus much, as if Christ himselfe had said; *O my brethren* (for hee styled his Disciples, after his resurrection) *I have been dead*, and

To shew
the curse
was removed,
and
their sins
pardoned.

et. 4. from Christs Ascension,

ng made a *curse* for you: no
e I have fully *removed*,
her hath acquitted me,
it: and now I can be bold
, and pronounce all you
iven, and your persons;
that is the intendment and
ion of *blessing*, [*Blessed is st*
se sinnes are forgiven him
efore that was the true me
his blessing them: which
ved thus as his last Act, to
w by his death he had
m from the curse of the
w going to *Heaven*, w
e them with *all the spiritu*
s that are *there*, and which
can afford; for *Heavenly*
ealled in that respect, *Ephes*.
d as in *Abraham* (blessed by
Melchisedec) all the faithfull were
d: so, in these Apostles, all the
to come are blessed. As when
individually blessed *Adam* and
, at the first Creation; yet hee
m, *blessed* all that were for ever
me of them: so Christ in bles-
them, blessed us, and all *that*
believe, through their word, to
-he

And in
blessing
his Apostles
thus hee
blessed all
that should
believe in
him.

nd of the World. And that
 re thus then to bee confi-
 as common persons, re-
 this *blessing* for us all; ap-
 by Christs words then ur-
I am with you to the end of
d] (i.e. with you, and all
 successors, both Ministers, and
 believers) *Matth. 28.* wh-
 hrist herein did, as God did
 him: When God had done his
 creation, Hee looked upon al-
 ne, and saw that it was good,
 ssed it: Thus did Jesus
 ow that hee had by that
 perfected for ever all the
 nee comfortably vieweth,
 onounceth it perfect, and there-
 d; and so goes to Heaven, to
 and enjoy the Sabbath of all
 there.

A second
 support
 from the
 very Act
 of Ascen-
 ding.

Now Secondly let us see him *As-
 sending*; and see what comfort
 that will also afford our faith
 towards the perswasion of *Justifi-
 cation*. The *Apostles* stood gazing
 him; and so do you lift up your hearts
 to gaze on him by faith; and view
 him in that act, as he is passing along

into Heaven, as *leading sin, hell, death,*
and devill in triumph, at his Chariot
wheeles. And therewith let your faith
triumph, in a further evidence of *justifi-*
cation. Thus *Ephesians* 4. 8. out of the
68. *Psalme ver. 18.* the Apostle saith,
when he ascended up on high [he led
captivity captive:] (to which He-
braisme the Latine phrase [*vincere victo-*
riam] to win a victory, doth answer)
then *He* led captive all our *spirituall ene-*
mies, that would have captived us,
they being now captived. Now *leading*
of captives is alwayes after a perfect
victory. And therefore, whereas at his
Death he had *conquered* them, at his
Rising, *scattered* them, now at his *As-*
cenion hee *leades them captive:* And
so that *Psal.* in the Type, begins, *ver.*
1. *Let God [arise] and let his enemies*
[bee scattered;] let them flie before
him: so at his *Resurrection* they did:
And then he ascends in triumph (as here)
in token of *victory,* [he is ascended up
on high *ver. 18.*] he ascends as *David*
after his victory, up to Mount *Sion*
(for the celebrating of which, that
Psal. seemes to have beene made by
David.) whereof this was the intended
H Type.

Type. And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned; first *Leading the captives* bound to his Chariot wheelles, as the manner of the Romane triumphs was, when the Conqueror went up to the Capitol; and other Heathens in *Dauids* time: As *Achilles* led *Hector* captive, who tied his feet to his Chariot wheelles, and dragged him dead round about the walls of *Troy*: Now thus did Christ then deale with our sinnes, and all other enemies. The *Second Act* is casting abroad of gifts, [*He gave gifts to men.*] It was the custome at their triumphs to cast new Coines [*missilia*] abroad among the multitude; so doth Christ throw the greatest gifts for the good of men, that ever were given. Therefore, who shall condemne? *sins* and *devills*, are not only dead, but triumphed over. Compare with this, that other place, *Coloss. 2. 15.* *Having spoiled Principalities and powers, he made a shew of them openly* [*triumphing*] *over them* [*in himself:*] So I reade it, and the Greek beares it, and so it is in the margent varied: it is a manifest allusion unto the manner of *Triumphs* after victories among the *Romans*;

Romanes; even unto two of the most notable parts thereof; the first of spoiling the enemy, upon the place, ere they stirred out of the field: and this was done by Christ on the Crosse. [*Having spoiled them first*] as *ver. 14.* hath it. He speaks it of the devills our enemies, and accusers; they had all Gods threatnings in his Law, and the *Ceremoniall Law* (the Bond for our debt unto the *Morall Law*) to shew for it; in these lay the power of the *Devill* over us, that hee could boldly come to God and accuse us, and sue our bond; And therefore *Heb. 2. 14.* he is said to have *the power of Death*. Now Christ first took away all his power, and spoiled him of all his ensignes, weapons, and colours; which he did on the place where the battell was fought, namely, *on the Crosse*, and mailed our bond thereto; and having paid the debt, left the bond canceled, ere he stirred off the Crosse. But then having thus spoiled these enemies on the Crosse, hee further makes a *publique triumphall* shew of them in his owne person, which is a second Act; as the manner of the *Romane* Emperours was, in their great triumphs, to ride through the City in

H 2

the

the greatest state, and have all the spoiles carried before them, and the Kings and Nobles whom they had taken, they tied to their Chariots, and led them as Captives: And this did Christ at *his ascension*: (for of *his triumphing* at his Ascension, I take this *triumph* in this Epistle to the *Colos.* to be understood, and so to be interpreted by that forecited 4. of the *Ephesians*.) He plainly manifesting by this publique open shew of them at his Ascension, that he had spoiled, and fully subdued them on the Crosse. That which hath diverted Interpreters from thinking this of 2. *Col.* to have beene the triumph of his Ascension, hath beene this, That the triumph is said to have beene made [*ἐν αὐτῷ*] which they interpret [*in it*] as if it referred to *the Crosse*, (mentioned ver. 14.) as the place of it; when as it may as well be translated [*in himselfe*] i. e. [*in his owne power and strength*] noting, how *he alone* did this, which other *Conquerours* doe not; they conquer *not in themselves*, and by themselves, which Christ did. And yet it was the Law, that if the *Roman Emperours* or *Generals* themselves took any thing in War,

they had a peculiar honour to dedicate it in triumph more peculiarly : Now *Christ conquered in himselfe*, and therefore *triumphed in himselfe*, and himselfe alone. And thus it became our Redeemer (like another *Sampson*) not only to *break* Sins bars, and fling off *Hell gates*, and come out of that Prison he was in ; but as in signe of a *Trophie*, to take them on his *back*, and carry them up the hill, (as *Sampson* (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his owne shoulders.

Now did *Christ* then, who was your *Surety*, thus *triumph*? then let your *faith triumph* likewise; for this was not only done by your *Surety*, but in *your stead*; seeing this [*for us*] here, is to bee put to each thing mentioned. The Apostle calls for this at our hands here, *Wee are more than Conquerours*, sayes he, *ver. 37.*

Then, thirdly, see him *entring into Heaven*; when he comes *first* to Court after this great undertaking, how doth God look on him? is God satisfied with what hee hath done? As (you know) when a Generall comes home,

there useth to be great observing how the King takes his service, as performed according to commission; Christ as a *Surety undertook* for sinners, fully to conquer all our enemies, and God bade him look that he did it *perfectly*, or never see his face more, *Heb. 5.* He was to be *perfect* through sufferings, and those sufferings to be such as to perfect us also, *Heb. 10.* Now behold your *Surety* is like a *Conquerour entred Heaven*: let that convince you, that he hath satisfied the debt, and performed his commission to a tittle: God would never have suffered him to come thither else; but as soone as ever his head had peept into Heaven, have sent him down againe to performe the rest: But God lets him enter in, and he comes boldly, and confidently, and God lets him stay there: therefore be convinced, that he hath given God full satisfaction. Christ himselfe useth this argument, as the strongest that could be brought to convince the World, that his *righteousnesse* (which hee had in his Doctrine taught them) was the *righteousnesse* which men were only to be saved by, the true *Righteousnesse of God* indeed,
John

John 16. 9, 10. Hee shall convince the World of Righteousnesse; that is, work faith in the hearts of men, to beleeve and lay hold on my righteousnesse, as the true righteousnesse that God hath ordained: and this *because* (sayes he) *I go to my Father, and you shall see me no more*: That is, by this argument and evidence it is, and shall be evinced, that I who undertook to satisfie for sin, and to procure a perfect righteousnesse, have perfectly performed it: and that it is a *righteousnesse* which Gods justice doth accept of, to save sinners by; In that I after my death, and finishing this work, will ascend up to my Father, into Heaven, and keep my standing there, and you shall see me no more: Whereas, if I had not fulfilled all righteousnesse, and perfectly satisfied God, you may be sure there would be no going into Heaven for me, nor remaining there: God would send me down againe, to doe the rest, and you should certainly see mee with shame sent back againe; but I goe to Heaven, and you shall see mee no more.

CHAP. III.

Shewing what evidence also Christs sitting at Gods right hand, having been our Surety, affords to our faith for Justification.

NOW then in the next place, for his *being, or sitting at Gods right hand,* which is the second particular to be spoken of. As soone as Christ was carried into Heaven, look, as all the Angels fell down and worshipped him; so his Father welcomed him with the highest grace that ever yet was shewn; *The words w^hich he then spake, we have recorded Psal. 110. Sit thou at my right hand, till I make thine enemies thy footstool.* You may by the way observe, for the illustration of this, how upon all the severall parts of performance of his office, either God is brought in speaking to Christ, or Christ to his Father. Thus when he chose him first to be our Mediator, hee takes an oath, *Thou art a Priest for ever after the order of Melchisedec.* Againe, when Christ came to take upon him our nature, the words he spake are recorded, *Loe, I come to doe thy*

thy will, a body hast thou fitted me: To
Heb. 10. out of the 40 Psal. Likewise
when hee hung upon the Crosse, his
words unto God are recorded, Psal. 22.
1. *My God, my God, why hast thou for-
saken me?* In like manner when he rose
again, Gods words used thento him are
recorded, *Thou art my Son, this day have
I begotten thee*, Psal. 2. (which place is
expounded of *the Resurrection*, Acts 13.
33) which is as much as if he had said,
Thou never appearedst like my Son till
now; for whereas I chose a Son to bee
glorified with power and Majesty, hi-
therto thou hast appeared only as a *Son
of man*, [*Enosh, sorry man*] hitherto thou
hast been made *sin*, and a *curse*, not like
my Son, but hast appeared in the like-
nesse of *sinfull flesh*, and of a *servant* all be-
smeared with blood; therefore this is
the *first day* wherein I make account I
have begotten thee; even now when
thou first beginnest to appeare out of
that *sinfull hue*, and *likenesse of sinfull
flesh*: now I owne thee for my Son in-
deed. And in him he owned us all, thus
at his Resurrection. And then last of all
when he comes into Heaven, the first
word God speaks to him is, *Son, sit thou*

at my right hand; thou hast done all my work, and now I will doe thine; (he gives him a *Quietus est*) rest here; sit here till I make all thy enemies thy footstool.

And now what say you, are ye satisfied yet, that God is satisfied for your sins? What superabundant evidence must this Christs sitting at Gods right hand give to a doubting heart? It argues, First that Christ for his part hath perfectly done his work, and that there is no more left for him to do by way of satisfaction: This the word [*sitting*] implies. Secondly, It argues, that God is as fully satisfied on his part: this his sitting [*at Gods right hand*] implies.

For the first; The phrase of [*sitting*] doth betoken rest, when work is fulfilled, and finished: Christ was not to returne till he had accomplisht his work, Heb. 10. The Apostle comparing the force and excellency of Christs sacrifice, with those of the Priests of the old Law, saies, that those Priests [*stood*] daily offering of Sacrifices, which can never take sins away. Their standing implied, that they could never make satisfaction so, as to say, *We have finished it*: But Christ (sayes hee,

ver. 12.) after he had offered up one sacrifice for ever, [sate down] &c. Mark how he opposeth their standing, to his sitting downe. He sate as one who had done his work. Thus *Heb. 4. 10. Hee that is entred into his rest,* (speaking of Christ, as I have elsewhere shewn) *hath ceased from his work, as God from his.*

Secondly, this his being at Gods right hand, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so neere him, much lesse have advanced him so high as his right hand. And therefore in that place even now cited, (*Heb 10. ver. 10, 11; 12.* compared with the former verses) this is alledged as an evidence, that Christ had for ever taken sinnes away, (which those Priests of the Law could not doe, who therefore often offered the same Sacrifice, as ver. 11.) That this man, after he had offered one Sacrifice for sinnes for ever, [sate down on the right hand of God] as thereby shewing (and that most manifestly) that he had at that once offered up such a satisfactory Sacrifice, as had pleased God for ever; and thereupon took up his place at Gods right hand.

right hand, as an *evidence* of it; so possessing the highest place in Court. This setting him at Gods right hand, is a token of speciall and highest favour. So Kings whom they were most pleased with, they did set at their right hands, as Solomon did his Mother, 1 Kings 2. 19. and so Christ the Church his Queen, Psal. 45. 9. and it was a favour which God never after vouchsafed to any. Heb. 1. To which of all the Angels did he say, Sit thou on my right hand? Therefore Phil. 2. it is not only said that he exalted him, but [*superexaltavit*] he highly exalted him, so as never any was exalted: for hee was made thereby higher than the heavens. Thus much for the first Head,

CHAP. IV.

Demonstrates in the second place what influence Christs Ascension hath in a beleevers non-condemnation, upon that second premised consideration of Christs being a Common person for us. The security that Faith may have from thence.

VVE have thus seen what triumphing evidence and demonstration,

stration, both Christs Ascension, and sitting at Gods right hand, doe afford us for this, that *Christ* being considered as our *Surety*, hath therefore undoubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, efficacy, and influence these two (both his *ascending* and *sitting at Gods right hand as an Head*, and *common person* for us) have in them towards the assured working and accomplishment of the salvation of beleivers, his Elect; And from the consideration of this which is a second Head, our faith may bee yet further confirmed and strengthened in its confidence. *Who shall condemn? it is Christ that is at Gods right hand.* I shall take in (as in the former) both his *Ascension*, and *sitting at Gods right hand*.

I. And first for his *Ascending*; consider these two things in it, which may uphold our confidence.

1 That the great end and purpose of that his *Ascending*, the errand, the business he ascended for, was to prepare and provide a place for us, and to make way for our comming thither. This he assures his Disciples of, *Iohn 14.2. In my*

my Fathers house are many mansions : I go to prepare a place for you : as Joseph was secretly sent before by Gods intendment to prepare a place in Egypt for his Brethren , whom Gods providence meant to bring after him : so more openly doth Christ Ascend to Heaven, professedly declaring that to be his business ; [I goe to prepare a place for you] and it is my Fathers house (saith he) where I can provide for you, and make you welcome. You heard before what welcome God gave Christ , when hee first arrived there ; and what he said to him, and Christ said (as it were) againe to God : I come not alone, I have much company, many of my brethren and followers to come after (for it was the declared and avowed end of his coming to prepare a place for them) I prayed when I was on earth, that where I am they might be also , (Iohn 17.) and now I am come hither, my trainemust come in too ; I am not complete without them ; if you receive me you must receive them also, and I am come to take up lodgings for them. Thus the Captain of our salvation, (being made perfect through sufferings , and then crowned

crowned with glory and honour in bringing of many Sons to Glory, as Heb. 2. 10.) of which company he was Captaine) is brought in saying to God, vers. 13. Behold I and the Children which God hath given me, (he speaks it, when brought to glory) I am their Captain, and they must follow me; Where I am they must be: Lo I am here, and am not to come alone, but to bring to glory all the Children which thou hast given me. They shall be all welcome (sayes God) there is room enough for them: [many mansions] so that we need not feare, nor say in our hearts doubting and despairing, Who shall ascend up to Heaven for us, to bring us thither? (as Rom. 10) Christ hath done it, That is the first thing, but that is not all.

2. He entred into Heaven in our very names, and so is to be considered in that act as a *Common person*, (as well as in his Death and Resurrection) and so representing us, and also taking possession in our right, and *we in him*; as a guardian takes possession for Heires under age: *Hebrewes 6. 20 the fore-runner is for us entred into Heaven, the [fore runner for us] that is, our fore-*

fore-runner. A *fore-runner* is a fore-runner of followers, and of such as stay not long behinde, and usually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of those who are to come, over the doores of such and such roomes, that they may not be taken up by any other. And so *Heb.* 12. 23. *the names of the first borne* are said to be *written in Heaven*, or enrolled there: And *1 Pet.* 1. 5. their places or mansions in Heaven are said to be [*reserved for them:*] they stand empty as it were, yet taken up, so as none shall take them from them; their names and titles to them being entred, and *super-scribed.* And so he truly *entred* [*pro nobis*] *for us*, that is, in our stead, and in our names, as a *common person*: and therefore the *High Priest* (in the Type) entered into the Holy of Holies, with all the *names of the Tribes* on his Breast: even so doth Christ with ours; even as a *common person* in our names, thereby shewing that wee are likewise to come after him: and this is *more* than simply to *prepare* a place; it is to *take possession* of a place, and give us a *right* thereto.

So that your Faith through this consideration may see your selves as good as in Heaven already : For Christ is entred as a *Common Person* for you. Justification hath two parts, First, *Acquittance* from sin, and freedome from *condemnation* : as here, *Who shall condemne?* And secondly, *Justification of life*, as it is called *Rom. 5. 18.* that is, which gives title to eternall life : Now *dying and rising* as a *Common Person* for us, procures the first, sets us perfectly enough in that state of freedome from *condemnation* ; But then, this *Christ his entring into Heaven*, as a *Common Person*, sets us *farre above* that state of *Noncondemnation* : It *placeth us in Heaven* with him. You would think your selves secure enough, if you were ascended into Heaven. As *Heman* said of his condition, that he was *free among the dead*, that is, he reckoned himselfe (in his despaire) *free of the company* in Hell, as well as if he had been there ; thinking his name enrolled among them, & his place taken up : so you may *rekeon your selves* (as the word is *Rom 6*) *free of the company of Heaven*, and your places taken up there ; so that when you
come

come to die, you shall goe to heaven as to your *owne place*, by as true a title, though not of your own, as *Judas* went to *Hell* (which is called his *owne place*, as (*Act. 1.*) the Apostle speaks.) What a start is this? how far have you left below you pardon of sins and non-condemnation? you are got above. How securely may you say, *Who shall condemne? Christ hath ascended, and entred into Heaven.* This is the first branch of the second Head: *The influence that Christs Ascension hath into our justification and salvation.*

CHAP. V.

Demonstrateth in like manner what influence Christs sitting at Gods right hand hath into our justification, upon that second consideration, of his being a Common person. And the security faith may have from thence.

THe consideration of his sitting at Gods right hand may in respect of the influence, that it must needs have into our salvation, yet adde more security unto our Faith; if we either consider the power and authority of the place it selfe

self, and what it is to sit at Gods right hand: Or, secondly, the relation, the person he beares and sustains in his sitting there, even of a Common person, in our right. And both these being put together will adde strength mutually each to other, and unto our faith; both to consider, how great a prerogative it is to sit at Gods right hand, and what such a one as sits there hath power to do; and then that Christ (who is invested with this power, and advanced to it) he possesseth it all as our Head, and in our Right, as a Common person representing us. And

1. Consider the prerogatives of the place it self; they are two:

1. Sovereignty of power, and Might, and Majesty.

2. Sovereignty of Authority and judgment: either of which may secure us from non-condemnation.

1. Sovereignty of power and might: this the phrase [*sitting at Gods right hand*] implies, Mat. 26. 64. where Christ himselfe expoundeth the purport of it: Hereafter you shall see the Sonne of man sitting on the right hand [of power:] And so 1 Eph. 20. 22. this is made the priviledge of

of God setting him at his right hand, ver. 20. that he hath put all things under his feet, ver. 22. A phrase importing the highest sovereignty and power, not used of any Creatures, Angels, or Men: none of them have other things under their feet, (*i.e.*) in so low a subjection as to be their vassals; especially, no[all] things; and therefore by that very phrase, the putting all things under his feet, the Apostle argues in that second to the *Heb.* that that man of whom *David* in the 8. *Psalms* (there cited by him) had spoken, was no other but *Christ*; not *Adam*, nor the *Angels*; for to neither of these hath God subdued all things, ver. 5. but to *Christ* only ver. 8. who sits in the highest Throne of Majesty: And to make his seat the easier, hath a world of enemies made his foote-stoole, even all his enemies; (so *Psal.* 110.) which is the highest Triumph in the world. Now to what end hath God committed this power to him, but that himselfe may be his owne Executor, and Administrator, and performe all the Legacies which hee made to those whom hee died for? as the expression is, *Heb.* 9. 15,

16, and 17. verses. That none of his Heires might bee wronged. Fairer dealing than this there could never be, nor greater security given to us. This to have beene Gods very end of investing *Christ* with this soveraigne power, is declared by *Christ* himselfe, *John 17. 2. Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him:* And accordingly at his *Ascension*, to comfort his Disciples, in the fruit of their Ministry, *Mat. 21. 18.* he sayes, *All power is given to me in Heaven, and in Earth.* What holy confidence may this breed in us? *He is at Gods right hand, and we are in his hands, Iohn 10. 28.* and all his *Enemies* are under his feet, who then can pull us out? *Revel. 1. 18.* saies *Christ, I have the keyes of Hell, and Death.* The *Key* is still in the Scripture phrase the *Ensigne of Power and authority.* Now *Christ* hath both the *Keyes of Death*, the postern gate out of this world, and of *hell*, even of the broad gates of that eternall prison; So as none of his can be fetcht out of this world by death, but *Christ* he must first open the doore; much lesse can any goe to *Hell* without

without his warrant. Yea *Matth. 16. 19.* He hath *the Keyes of the Kingdom of Heaven* also, to open to whom hee will, By his *Resurrection* we may see and rest assured that he hath the *Keyes of Death and Hell*, (for he unlockt the doores, and came out from thence) and by his *Ascension* and *sitting at Gods right hand*, that hee hath the *keyes of heaven*, whose doore he hath unlockt, and now set open. What need we then fear *Hell*, when Christ our Redeemer hath the *keyes of it*?

Secondly, to sit at Gods right hand, imports all judgement to be committed to him: for sitting was a posture of Judges, a phrase used to note out their authority. So *Prov. 20. 8.* *A King that [sitteth] on the throne of judgment, scattereth the wicked with his eyes:* and so doth Christ his and our enemies. See what Christ sayes, *John 5. 21, 22.* *The Sonne of man raiseth up whom he will; for the Father [judgeth] no man, but [hath committed all judgement] to the Sonne.* Now if he who loved us so, and dyed for us, be the Judge himself, then *Who shall condemne?* Christ sits on Gods right hand. This is the very inference that after followeth,

vers.

vers. 24. of that 5. Chap. of John, Hee
 that beleeves, shall not come into condem-
 nation: Christ utters it upon his having
 said he had all judgement committed to
 him, in the fore-going vers. 22. on pur-
 pose that he might from that considera-
 tion ascertain Beleevers of their non-
 condemnation. For what need we feare
 any Vnder-officers, when we have the
 Judge thus for us?

But then (in the last place) adde that
 second particular mentioned to all
 these, that Christ sits there as an Head,
 as a Common person, for us. First, as an
 Head, so Ephes. 1. when the Apostle had
 so hyperbolically set forth his power, of
 being advanced unto Gods right hand,
 vers. 21. farre above all Principalities and
 powers, and above every name that is na-
 med, not ouely in this world, but that
 which is to come; and how God hath
 put all things under his feet: he addes,
 and [hath given him to be head over all
 things to the Church.] Observe now,
 he is said to sit there over all things, not
 in his owne pure personall right simply,
 as it is his inheritance, as he is the Son
 of God, (as Heb. 1. vers. 3, 4, 5. it is affir-
 med of him) but hee sits thus over
 all

all as a *Head* to the *Church*. The same [*over all things*] comes in there betweene his being a [*Head*] and [*of the Church* ,] on purpose to shew, that he is *set over all, in relation to his Church*. So that we see, that our relation is involved, and our right included in the exaltation of his, and so put into his commission ; for this prerogative there said to be *given him*. He sits not simply as a *Son*, but as an *Head*; and he sits not as an *Head* without a *Body*, and therefore must have his Members up to him : Wherefore in the next verse it is added, *which is his body, yea, his fulnesse*: so as Christ is not complete without all his Members, and would leave heaven, if any one were wanting. It were a lame, maimed body, if it wanted but a toe. Christ is our *Element*, and hee being ascended, we are *sparks* that fly upwards to him. He took our *Flesh*, and carried it unto heaven, and left us his *Spirit* on earth, and becometh as pawnes and earnestes that we should follow.

Nay further yet, he is not only fit to sit as our Head, but we are also fit to sit together with him : That is, we

Christs sitting at Gods right hand. 169
the up-shot of all in the next Chapter,
Eph. 2. 6. So that as we *waite* with him,
(he being considered as a Common per-
son) and *ascended* with him, as was said;
so yet farther, we *sit together with him* in
the highest heavens, (as there) *in his exalted*
in superexaltation in his exalted
state above the heavens, (as is the mea-
ning of that phrase;) not that Christs be-
ing as Gods right hand (if taken for that
sublimity of power) is communicable to
us that is Christs prerogative onely: So
Heb. 1. 5. To which of all the Angels did he
ever say, Sit thou at my right hand? Yet so,
as he sitting in heaven, as it is indefinitely
expressed, is understood to be as in our
right & stead, and as a Common person;
and so is to assure us of *our sitting there*
with him, in *our proportion*. So Rom. 8. 21.
It is expressly rendered as the minde and
endment of it, *Him that ever domineth,*
will grant to sit with me in my throne,
as I also am set down with my Fa-
ther in his throne. There is a proportion
observed, though with an inequality: we
sit on Christs throne, but He onely on
his fathers throne: that is, Christ onely
sits at Gods right hand; but we, on
Christs right hand: And so the Church is
said to be as Christs right hand, Ps. 45. 9.

Yea further, (and it may afford a further comfort to us in the point in hand) he represents, that at the latter day we shall sit as *Assessors* on his *Judgement* seat to judge the world with him. So *Mat. 19. 28.* and *Luke 22. 30.* *When the Sonne of Man shall sit in his glory, ye shall sit upon twelve thrones, judging the Tribes of Israel.* So as this our sitting with him, is spoken in respect to *Judgement*, and in giving the sentence of it; not a sentence shall passe without your Votes; so that you may by faith not onely look on your selves; as already in heaven, sitting with Christ, as a Common person in your right; but you may look upon your selves as *Judges* also: So that if any sinne should arise to accuse and condemn, yet it must be with your voice. And what greater security, can you have then this for you must condemn you selves; if you bee condemned: you may very well say *Who shall accuse? Who shall condemn?* for you will never pronounce a *fatall* sentence upon your selves: And thus it is that *Paul* triumphed here, saying we; for at the present wee lie in heaven

with Christ, and have all our enemies under our feet. As *Ioshuah* made his servants set their feet on the necks of those five Kings; so God would have us by faith to doe the like to all ours; for one day we shall doe it. And if you say, *We see it not*; I answer, as *Heb. 2.* the Apostle saith of Christ himselfe, [*Now we see not yet*] all things put under him, verse 8. [*Now not under him*] (for he now sits in heaven, [and expects] by faith, when his enemies shall be made his foot-stoole, as *Heb. 10. 12. and 13. ver.*) [*but we see*] (for the present) *Iesus* crowned with glory and honour, ver. 9. and so may by sure that the thing is as good as done; and we may, in seeing him thus crowned, see our selves sitting with him, and quietly wait and expect (as Christ himselfe doth, till all bee accomplished, and our salvation finished and fully perfected.

His Intercession now remains only to be spoken of, which yet will afford further considerations to strengthen our Faith. His sitting at Gods right hand notes out his power over all, even God: but his Intercession, all

power and favour with God for us;
 so as to effect our salvation for us,
 with Gods highest contentment and
 good will, and all yet further to
 secure us. *Who shall con-*
demne? &c.

Sa cr.
 our loves (which have been
 and are) as Christ himself
 and all be accomplished, and
 our salvation finished and fully
 secured.

His intercession now remains only
 to be spoken, which yet will stand
 under considerations to strengthen
 faith. His being in Gods right
 hand now and his power over all
 the world, but his intercession all

SECT. V.


The Triumph of Faith
from CHRIST'S
INTERCESSION.

ROM. 8. 34.

Who also maketh intercession for us.

CHAP. I.

A connexion of this with the former: and how this addes a further support. Two things one of the Text propounded to be handled. First, The concurrency of influence that Christs intercession hath into our Salvation. Secondly, The security that Faith may have therefrom for our Justification.

E have seen Christ sitting at Gods right hand, as a Judge and a King, having all authority of saving or condemning in his owne hands, and having

all power in Heaven and Earth, to give eternall life to them that beleeve: And the confidence that this giveth us.

Let us now come to his *Intercession*, and the *influence* which it hath into our *Justification* and *salvation*; which as it strikes the *last stroke* to make all sure, so as *great a stroke* as any of the former: therefore (as you have heard) that there was an *All-sufficiency* in his death [*Who shall condemne? it is Christ that dyed:*] a *Rather* in his *Resurrection*, [*yea rather is risen again:*] a *much rather* [*μαλλον*] that he *lives* and is at Gods right hand, *Rom. 5. 10.* The Apostle riseth yet higher, to an *αδωκτατος* [*a saying to the utmost*] put upon his *Intercession*; *Heb. 7. 25.* *Wherefore he is able to save to the utmost, seeing hee ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could doe or effect for us, yet his intercession could do it to the *utmost*: for it selfe is the uttermost and highest. If *Money* would purchase our *Salvation*, his *Death* hath done it, which he laid down as a *price* and an *expensive* *ransome*, (as it is in *1. Tim. 2. 6.*) If *Power* and *authority* would effect it, his

sitting

sitting at Gods right hand, invested with all power in Heaven and Earth, shall be put forth to the utmost to effect it. If favour and entreaties added to all these (which oft times doth as much as any of those other) were needfull, hee will use the utmost of this also, and for ever make *intercession*. So that if Love, Money, or Power (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost* [*eis to eutheias*] all manner of wayes, by all manner of means, saved over and over.

For the clearing of this last generall head; The *Intercession* of Christ; (and the influence and security it hath into our faith and justification) I shall handle two things, and both proper to the Text. First, I shew how all those other forementioned *Acts* of Christ for us, his *Intercession* also is to be added by him for the effecting our salvation, and the burning our hearts therein. This char-
 acter [*Also*] in the Text calls for
Also maketh intercession for us.

Then secondly to shew the security our faith may assume and fetch from
 this

this Intercession of Christ : of his praying for us in heaven ; *Who shall condemn ? it is Christ that maketh intercession for us ?*

CHAP. II.

The first Head explained by two things. First, Intercession, one part of Christs Priesthood, and the most excellent part of it.

TOwards the Explanation of the first of these, two things are to be done.

First, To shew how great, and necessary, and how excellent a part of Christs Priesthood, his *Intercession* and praying for us in heaven is.

Secondly, to shew the peculiar influence that Intercession hath into our salvation : and so the reasons for which God ordained this worke of *Intercession* for us, and that in heaven, to be added to all the former.

For the first, I will proceed thereto by degrees.

1. It is one part of his Priesthood. You must know, that Christ is not entered into Heaven simply, as a *fore-runner* (which

(which hath been explained) to take up
 places for you, but as a Priest also :
Made a Priest, after the order of Mel-
chisedech, which is more then simply a
 free-runner. Yea, his sitting at Gods
 right hand is not onely as a King armed
 with power and authority, to save us,
 but he sits there as a Priest too : Thus
 Heb. 8. 1. *We have such an high Priest*
who is set down at the right hand of the
Majesty on high.

In the old Leviticall Priesthood, the
 high Priests office had two parts, both
 which concurred, to make them high
 Priests.

1. Oblation, or offering the sacrifice.

2. Presentation of it in the Holy of
 Holies, with Prayer and Intercession,
 unto God, to accept it for the finnes of
 the People. The one was done *without*
 the other, *within* the Holy of Holies.
 Thus you may see in many places, specia-
 lly Lev. 16. 11, 15, 16, where you have
 the Law about the high Priests entering
 into the Holy of Holies : he was not to
 come into the holy place till first he had
 offered a Sacrifice for himselfe and the
 people, *Lev. 11. and 15. and this*

finished. Then specially, when he had
 killed it, he was to enter with the blood
 of it into the Holy of Holies, and
 sprinkle the Mercie-seat therein with it,
 vers. 14, 17. and to go with Incense, and
 cause a cloud to arise over the Mercie-
 seat. And this you have also, Heb. 9.
 12. It is said, that The blood of the
 beasts that were burnt without the Camp,
 was brought into the Sanctuary by the
 High-Priest: And in chap. 10. of Heb.
 you shall finde the Aaronour made as
 well by the blood, when brought into
 the Holy place, vers. 16. as by the
 ling of the beast, verse 11. Both these
 were acts of the High-priesthood for
 Aaronement.

And this was done in a Type of
 the Priestly office of Christ, and the
 parts thereof: So Hebrews 9. 24. he
 calls all those transactions under the
 Ceremoniall Law, the *pasternes* *things*
heavenly: insinuating in the
 part of Christs office, vers. 24. *Christ*
is now entered into the Holy places
(as that was) which are figures of the true,
but into heaven itself to appear in the presence of God for us.
 Non

Epistle, Chapo2. ver. 18. where as he call
 Jesus Christ a propitiator for our sin
 (that is, an Oblation, or Sacrifice offered
 up for us :) So likewise he calls him our
 Advocate & both going to make up the
 his office And indeed, this latter of in
 tercession ; and bringing his blood
 to the Holy of Holies, (or heaven) is
 but the same action continued. The
 blood which he offered with tears and
 strong cryes on the Crosse, (where
 he likewise interceded,) the same blood
 he continues virtually to offer up with
 prayers in the heavens ; and makes
 Atonement by both, namely with this
 difference : On Earth, though he interce
 ded, yet hee made eminently offered up
 himselfe ; In heaven, he intercedeth
 intercedes, and doth but present that
 offering which hee had offered on Earth.

Secondly, this was so necessary a part
 of his Priest-hood, that without it he
 had not been a complete Priest. The
 Heb. 8. 4. If he were on Earth, he should
 not be a Priest : That is, If hee should
 have abode on Earth, he should not have
 been a complete Priest. Paul saith not,
 that if hee had offered that his sacrifice
 on Earth, hee had not been a Priest.

that was neceſſary; but that if he had ſtill ſtill on earth, after he had offered it, he had not been a Prieſt, that is, a per-
fect Prieſt; for he had then left his office imperfect, and had done it but by halves, leaving this other part of it, (the work of Interceſſion) lay ſtill upon him to be acted in heaven. Thus the high Prieſt, his Type, if he had only offered Sacrifice without daily of holies, had not been a perfect high Prieſt: For to enter into the Holy of Holies, and to act the part of a Prieſt there, was the proper, peculiar work of the high Prieſt, as ſuch. Which ſhewes, that Chriſt had not been an high Prieſt, if he had not gone to heaven and Prieſt. And it there too (as I may ſo ſpeak) as well as upon earth. Yea, if Chriſt had not gone to heaven, and were not become a Prieſt there, then the Levitical Prieſts and books were ſtill in force, and ſhould have the honour with him; and the High Prieſt muſt continue ſtill to goe into the Holy of Holies, and to do the ſervice there. To this purpoſe you may obſerve, that ſo long as Chriſt was on earth, though the Types of the Law held in force, and were not to give way, till

till all the truth signified by their Mini-
 stery, was fully accomplished; and this
 not untill Christ was gone into hea-
 ven, as a Priest, and there had begun
 to doe all that which the High-priest
 had done in the Holy of holies; and
 his Type was signified. And this is plain-
 ly the meaning of what follows (in that
Heb. 8. vers. 14.) as the y^e was made
 manifestation why that Christ should
 not have been a Priest, if hee had not
 gone to heaven; (not only as a King,
 but as a Priest too, as he hath affirmed
vers. 1.) *For* sayes he *that they are*
Priests upon earth, that doe offer gifts
according to the Law. The force of
 the Reason lies thus: There were
 ready Priests, and that of a Tribe
 was not of that offering as yet
 before hee came into the world; and
 therefore if what had bene all this
 Priest-hood, as to be a Priest on earth,
 they would plead possession before
 him, having been Priests before him.
 And then he further back his reason by
 this, *what of these Priests saith* (as it
 follows *vers. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*)
and shadow of heavenly things, and
 therefore it is onely an earthly Priest-
 hood.

hood in Heaven which must put them out of place; and till such a Priesthood comes, they must serve still, for the truth (which these served to shadow out) is not till then fulfilled. This you have also, Chap. 9. 8. The first Tabernacle was to stand until a Priest went into Heaven, and did act that office there: so that if Christ will be a Priest alone, hee must become a Priest interceding in heaven & or else High-Priests must come up again, and share that office with him; and so he should as good as fall from his office, and keepe all that he had done.

Yea, thirdly, this part of his Priesthood, is of the two the more eminent, yea, the top, the height of his Priesthood. And this is held forth to us, in the Types of both those two orders of Priesthood that were before him, and figures of him; both that of Aaron and Melchisedec: This was typified out in that Levitical Priesthood of Aaron and his fellows: The highest service of that office, was the going into the Holy of Holies, and making an atonement there: yea, this was the height of the High-Priests.

Priests honour, that he did this alone, he did constitute the difference between him (as hee was High Priest,) and other Priests: For they killed and offered the sacrifices without as well as hee, every ordinary Priest did that: But none but the High Priest was to approach the Holy of holies with blood, and this but once a yeere. Thus Heb. 9. 6. 7. The Priests (namely those inferiour Priests) went alwaies (that is, daily, morning and evening) into the first Tabernacle, (or Court of Priests, which was without the Holy of holies) accomplishing the service of God; namely, that offering of the daily sacrifice; But into the second (namely, the Holy of holies) went the [High Priest] alone every yeere. So then this was that high and transcendent prerogative of that High Priest then, and which indeed made him High Priest; and answerably the hight of our High Priests office (although he alone also could offer a satisfactory sacrifice, as the Apostle sheweth Heb. 9, and 10. yet comparatively) in this, that he entred into the heavens by his blood, and is set down on the Majesty on high, and in the verwe of his

sacrifice there doth intercede. I know
 the place that calleth him the *Great*
High Priest, (higher before then *Aaron*)
 and that is, *Heb. 4. 14. 16.* And then it
 is in this respect, that he is passed into the
Heaven, as it follows there.

The excellency of this part of his
 Priesthood was likewise typified out by
Melchisedechs Priest-hood, which the
 Apostle argueth to have been much
 more excellent then that of *Aarons*, in
 as much as *Levi*, *Aarons* Father, payed
 Tythes to this *Melchisedech* in *Abra-*
ham loyns. Now *Melchisedech* was his
 Type not so much in respect of his obla-
 tion or offering of sacrifice, (that work
 which Christ performed on earth) but in
 respect of that work which he [for ever]
 performs in *Heaven*; therefore that same
 clause (for ever) still comes in, in the
 operation and mention of *Melchise-*
dechs Priesthood in that Epistle; be-
 cause in respect of that his continuall
 intercession in *Heaven*, *Melchisedech*
 was properly Christs Type. And accor-
 dingly you may observe, *Ps 110* when is
 that that speech comes in [Thou art a
 Priest for ever after the order of *Melchise-*
dech] but then, when God had him sitting
 at

at his right hand, verse 1. So that the transcendent excellency of Christ's Priesthood was typified out by *Melchisedech*, rather than *Aaron*, being the better Priesthood of the two; so this, the most excellent part thereof, was typified out thereby, namely, that which Christ for ever acteth in heaven.

And thirdly, To confirme this, you shall finde this to bee made the *notion* of this Epistle to the Hebrews, and the scope of it chiefly to discourse of Christ's eternall Priesthood in Heaven, and to shew how therein *Melchisedech* was a Type of him. This is not onely exprest Both in Hebrews 7. 21. and 25. where this same [word] is applyed to his Intercession, verse 25. But more exprestly in chapter 8. 1. where the Apostle puts emphasis upon this part of his Priesthood, saying, *I bat of the things which we have spoken, or which are to be spoken*, (for the word *ἐν τούτοις* will beare either) *this is* (sayes he) *the summe* [or argument] of all: the word is *κεφάλαιον*, and signifies as well *The Head, the Chiefe, the Top* of all

and above all, as it doth the summe
 of all. And what is it that he thus
 calleth to be both the maine sub-
 stance and argument of this Epistle, and
 the top and eminent thing in Christ he
 intends to discourse of? It followes,
 That We have [such an High-Priest]
 as hee hath set downe at the right hand of
 the throne of the Majesty in the Hea-
 ven. And of the Priestly office he a-
 gaine discourseth both before and after;
 as in the following Verses calleth
 his Ministry or office, (in respect to
 us) *A more excellent Ministry,*
verse 6. hee being such a Priest as was
higher then the Heavens; as he had set
 him out in the latter part of the for-
 mer Chapter. And therefore you may
 observe, how in his Preface to this
 Epistle to the Hebrewes, in the first
 Chapter, verse 3. he holds up this to
 our eye, as the argument of the whole,
 saying, *When hee had by himselfe purged*
our sins, he sat downe on the right hand
of the Majesty on high.

Yea, to conclude this, all his Priest-
 hood would have been ineffectuall, if
 he had not acted the part of a Priest
 in heaven, by *Intercession* there: for
 by

by his death hee did but beginne the execution of his office ; in heaven he ends it : and if hee had not fulfilled his office in both, the work of our salvation had not been fully perfected : it was therefore as necessary as Oblation it selfe. Not but that his Death was a perfect oblation : it was perfect for an oblation, to which as such nothing can bee added. There needed no more, nor any other price to be payd for us ; by that one offering, he perfects us for ever, as Heb 10. 14. and became himselfe perfect thereby. Heb. 5. 9. And in the ninth chapter verse 12. *By his own blood he entred into the Holy place, [having obtained] eternall redemption for us.* Mark how before he entred by his blood into heaven, he had fully [obtained] a redemption, and that eternall, that is, for ever sufficient ; which done, hee became through his Intercession in heaven an applying cause of eternall salvation, as Heb. 5. 10, 11 hath it. So that as in his death he paid the full summe of all hee owed ; unto which payment nothing can bee added, (no not by himselfe ; though he would come and die

die againe, it was made at that [*once*]
 perfect (that is, for an oblation) as
 ever himselfe could make.) But yet still
 by Gods ordination there remained
 another further action of another kinde
 that was to be added to this of obla-
 tion, and that is *Intercession*, or praying
 for us in *Heaven*: otherwise our salva-
 tion by his death were, not perfected:
 for if his Priesthood be imperfect, our
 salvation then must needs bee so. The
 presenting of that his sacrifice in hea-
 ven, was the *consummation of his Priest-*
hood, and the performance of that
 part there, the *perfection of it.*

CHAP.

The second: *The speciall peculiar influence that Intercession hath in our Salvation and Justification, and the Reasons why God appointed it to be added to the former.*

TO come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the Oblation of Christs death, (though in its kinde perfect) in order, to the effecting of our salvation; and to shew the more inward reasons why God ordayned (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both these I shall put promiscuously together; for in laying down the Reasons why God thus ordered our salvation to be brought about by it, that influence also which Intercession hath into our salvation, will together therewith appeare.

The reasons either respect 1. God himself

himselfe, who will have us so saved,
 himselfe may bee most glorified:
 Or respect us and our salvation;
 ordering all the links of this
 chaine of the Causes of our sal-
 vation, as should make our saluati-
 on most sure I am not farre from it. David
 in his last Song speaks thus (Psalm 150.)
 Or respect Christ himselfe, whose
 glory is to bee held up, and through-
 out continued as the Authour and Fi-
 nisher of our Salvation, Beginner
 and Ender of our Faith and Justifi-
 cation. The first sort of Reasons respect
 God himselfe. First in generall: God will be dealt
 withall like himselfe, in and through-
 out the whole way of our salvation,
 from first to last, and carry it all along
 as superiour wronged, and so keep a
 distance betweene himselfe and sinners;
 so that we are to come to him by a Priest,
 or Mediator, (as Heb. 7. 25. hath
 upon whose mediation and inter-
 cession for ever, (as there,) (at least
 the day of judgement) their Sal-
 vation doth depend: and therefore
 through Christ in his dispensation of all

to us *downward*, both carry it as a King
 as one having all power to justify
 condemn, (as hath been shewn)
upward, towards God, hee carries
 a Priest who must still intercede for
 all that which hee hath power to do
 a King: Therefore in the second *Psalter*
 that God had set him up as King
his holy hill, ver. 6. namely, in heaven,
 so had committed all power in hea-
 ven and earth to him; then he *must* yet
 all that he would have done; *Aske of me
 and I will give thee, &c. ver. 8.* I say
 God to him: For though he be a King
 yet he is Gods King; *I have Iesay
 King] &c.* and by asking him, God
 will be acknowledged to be above
 him. But more of this hereafter.

But 2 more particularly. God hath
 Attributes which hee would have
 eminently appear in their highest place
 by Christs effecting our salvation, namely,
Justice, and Free grace; and therefore
 hath so ordered the bringing about
 our salvation, as that Christ must
 himselfe in a more especiall manner
 to each of these, by way of Satisfaction
 to the one, of Entry to the other. *Justice*
 will be known to be *Justice*

with upon its owne tearmes ;
 and Grace will bee acknowledged to
 be Free grace , throughout the ac-
 complishment of our salvation. You
 have both these joyned , Rom. 3. 23,
 25. *Being justified [freely through
 grace] by the [Redemption] that is
 in Christ Jesus : That hee might bee
 just] and the justifier of him that be-
 lieves.* Here is highest justice , and
 the freest Grace both met to save us ,
 and both ordained by God to be de-
 clared and set forth, as ver. 25. and 26.
 I said before, that God justi-
 fies and saves us through free grace ,
 absolutely, freely , as if his Justice
 had had no satisfaction. Now ther-
 fore our salvation depending and be-
 ing carryed on, even in the applicati-
 on of it, by a continuation of Grace
 in a free way, notwithstanding satis-
 faction unto Justice ; therefore this
 free grace must bee sought to , and
 obtained with like it selfe, and apply-
 ed unto in all , and the sovereignty
 and freenesse of it acknowledged in
 all, even as well as Gods Justice had
 honour to bee satisfied by a price
 paid upo it, that so the severity of it

which
 looks to be
 applied un-
 to in a way
 of entreaty
 and Inter-
 cession.

might appeare and be held forth in our salvation. Thus God having *attributes* eminently to be dealt with all; his Justice and his free Grace, it was meere that there should be *eminent actions* of *Christ's Priesthood*, wherein hee should apply himselfe to each according to their kind, and as the nature and glory of each doth require. And accordingly in his death he deals with *Justice*, by laying downe a sufficient price; and in his Intercession, hee entreateth for *grace*, and thus both come to be alike acknowledged. In the 4. Heb. 16. we are encouraged to come boldly [to the *Throne of grace*] because we have an *High Priest* entered into the *Heavens*; Observe how it is called [a *Throne of grace*] which our *High Priest* now in heaven officiates at. So called, because his *Priesthood* there deals with free grace chiefly, it is a *Throne of Grace*, and sons are sued unto; therefore he treateth with God by way of *Intercession*. Of the *Throne of Grace* in heaven, the *Mosaic-seat* in the Holy of Holies was the Type. And as there the *High Priest*

was to bring the *blood* and *Mercie* together, hee was to sprinkle the blood upon it; so Christ. And as the High-Priest was to goe into the Holy of Holies by *blood*, so with *Incense* also, (that is, *Prayer*;) To shew, that *Heaven* is not opened by mere *Iustice*, or bringing onely a price in hand for it; but by *Grace* also, and that must bee *entreated*; and therefore when the Priest was within this holy place, hee was to make a *Cloud* over the Mercie-seat, (which Cloud of Incense is *Prayer*, whereof Incense was the Type, *Revel. 8.*) And thence it is, that Christ hath as much worke of it still in *Heaven* as ever, though of another kind: He dealt with *Iustice* here below, to *satisfie* it, and here got money enough to pay the debt; but in *Heaven* he deals with *Mercy*. Therefore all the *Grace* he bestowes on us, hee said first to *receive* it, even now when in *Heaven*. *Acts 2. 33.* it is said of him, after his going to *Heaven*, and that hee was *exalted*, &c. hee received the promise of the *Spirit*, which *Iohn 14. 16.* hee told

them he would *pray* for. And this is part of the meaning of that in *Psa* 68. 18. *Hee ascended up on high, [received] gifts for men*, sayes the Psalmist: The Apostle renders it, *Ephes. 4. [gave]* but you see, it was by *receiving* them first, as fruits of his Intercession and asking after his ascending; Hee is said both to *give*, as being all of his owne purchase; and as having power as a King both to doe and bestow all he doth, and yet withall hee is said to *receive* all that hee *gives*, because as a *Prince* he intercedes for it, and *asks* it. Free grace requires this. This is the first thing.

2. Gods Justice stood upon it.

Yea, Secondly, Justice it self might stand a little upon it, though there was enough in Christ his death to satisfy it; yet having been wronged, it stood thus far upon it, (as those to whom a debt is due, use to do, namely to have the money brought home to Gods dwelling house, & laid down there. God is resolved not to stoop one whit unto man, no nor to Christ his Surety. Justice will not onely be satisfied, and have a sufficient

some

some collected and paid, as at Christs death; but he must come and bring his bags up to heaven: justice will be paid it upon the Mercie-seate: For in the Type the blood was to be carried into the Holy of Holies, and sprinkled upon the Mercie-seat. And therefore his Resurrection, Ascension, &c. were but as the breaking through all enemies, and subduing them, to the end to bring this price or satisfaction to the Mercie-seat; and so God having his money by him, might not want wherewithall to pardon Sinners: so as the blood of Christ is currant money, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treasure which should satisfie God, is safely conveyed thither, and our Surety with

The second sort of reasons why God ordained Christs intercession to be joyned to his Death, are taken from what was the best way to effect and make sure our salvation, and secure our hearts therein: and these reasons will shew the peculiar *infl-*

Second sort of reasons, it was best for the effecting our Salvation.

ence that Intercession hath into our Salvation, and therein as in the former.

a. In generall God would have us saved all manner of wayes.

First in generall, God would have our salvation made sure, and us saved all manner of wayes, over and over. 1. By *ransome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it selfe was enough; for it is said, *Heb. 10. to perfect us for ever.* 2. By *power* and *rescue*; so in his *Resurrection*, and *Ascension*, and *sitting at Gods right hand*, which also was sufficient. Then 3. againe by *Intercession*; a way of favour and *entreaty*; and this likewise would have been enough, but God would have all wayes concur in it; whereof notwithstanding not one could faile; a threefold cord, whereof each twine were strong enough, but all together must of necessity hold.

a. The Application of Redemption to us from Christs Intercession

Secondly, The whole Application of his redemption, both in *justifying* and *saving* of us first and last, hath a speciall dependance upon this his *Intercession*. This all Divines on all sides doe attribute unto it whilest they

they put this difference betweene the influence of his death, and that of his intercession into our salvation; calling his death *Medium impetrationis*; that is, the means of procurement or obtaining it for us; But his intercession, *Medium applicationis*, the Means of applying all unto us. Christ purchaseth salvation by the one, but possesseth us of it by the other: Some have attributed the Application of *Justification* to his *Resurrection*; but it is much more proper to ascribe it to his *Intercession*; (and what causeth all influence his *Resurrection* hath into our *Justification*, hath beene afore in the third Section declared.) But that his eternall *Priesthood* in heaven, and the worke of its *Intercession*, is the applying cause of our eternall *salvation*, in all the parts of it, first and last, seemes to me to be the result of the connexion of the 8, 9, and 10, verses of the 5. Chapter to the *Hebrews*: For having spoken of his obedience and sufferings unto death, ver. 8. and how he thereby was made perfect, ver. 9. hee sayes, *And being*

(thus first) made perfect , hee became
 [the Author] or applying cause
 art. 10.) of eternall salvation , unto
 them that obey him ; and this by
 being become an eternall Priest in
 heaven , after he was thus perfected
 by sufferings : for so it followes ,
 10. *Called of God an High-Priest , af-
 ter the order of Melchisedech : And
 Melchisedechs Priesthood was princi-
 pally the type of his Priesthood in hea-
 ven , as was before declared.* One
 leading instance to shew that his In-
 tercession was to bee the applying
 cause of salvation , was given by
 Christ , whilest hee was on earth ,
 thereby manifesting what much
 more was to bee done by him in
 heaven , through his *Intercession* there
 when hee was on the Crosse , and
 then offering that great sacrifice for
 sinne , hee at that time also joyed
 prayers for the justification of those
 that crucified him , *Father , [forgive]
 them , for they know not what they doe*
 So fulfilling that in *Esay 53. ult. He
 bare the sinnes of many , and made Inter-
 cession for the transgressours.* And the
 efficacie of that prayer then put up ,

was the cause of the conversion of those three thousand, *Acts 2.* whom *ver. 25.* the Apostle had expressly charged with the *crucifying* of Christ, whom *ye by wicked hands have taken, crucified, and slaine.* These were the first fruits of his Intercession, whose prayers still doe reap and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

3. And more particularly, as the whole Application in generall, so our justification, in the whole progresse of it, depends upon Christs Intercession. As

3. More particularly our justification depends on it.

1. Our first *act* or *initiall* Justification, (which is given us at our first conversion) depends upon *Christs Intercession*: Therefore in the fore-mentioned prayer on the Crosse, the thing he prayed for, was *Forgiveness*, *that he would forgive them.* You heard before that Christs death affords the matter of our justification, as being that which is *imputed*, the ransom, the price, the thing it selfe that satisfies: And that his *Resurrection* was the *originall act* of Gods justifying us

1 The first act of our justification and our conversion depends upon it.

in Christ; We were virtually justified then in Christ his being justified as in a Common Person. But besides all this, there is a personall or an actual Justification to be bestowed upon us, that is, an accounting and bestowing it upon us in our owne persons; which is done when wee believe, and it is called (*Rom. 5. 1.*) a being justified by faith, and (*ver. 10.*) receiving the atonement: now this depends upon Christs Intercession; and it was typified out by Moses his sprinkling the people with blood, mentioned *Heb. 9. 19.* which thing Jesus Christ as a Mediator and Priest doth now from Heaven: For *Heb. 12. 24.* it is said, *You are come to heaven, and so Jesus the Mediator of the new Covenant, and (as it is next subjoynd) to the blood of sprinkling: he shed his blood on the Crosse on earth, but he sprinkles it now as a Priest from Heaven: For it is upon Mount Zion, to which (hee had said first in the former verie) yee are come; and so to Christ as a Mediator standing on that mount, and sprinkling from thence his blood: and so therein there is an allusion to*

to *Moses*, Christs Type, who sprinkled the people with the blood of that ceremoniall covenant; the type of the covenant of grace. Now in the 1 Pet. 1. 2. *The sprinkling of Christ his blood*, as it is there made the more proper worke of Christ himselfe, in distinction from the other persons, (and therefore was done by *Moses*, who was his type) so is it also put for our first justification. And this sprinkling (as it is there mentioned) is from the vertue of his intercession: And therefore in that place of the *Heb.* forecited, hee attributes an intercession unto it, as the phrase that follows, *which [speaks] better things*, &c. doth imply, of which more hereafter. Yet concerning this first Head, let me adde this by way of caution, (which I shall presently have occasion to observe) that though this our first justification is to be ascribed to his *Intercession*, yet more eminently *Intercession* is ordained for the accomplishing our salvation, and this other more rarely in the Scripture attributed thereunto.

a. The continuance of our justification depends upon it.

Secondly, The continuation of our
Justifica-

Justification depends upon it. And as his *Intercession* is the virtuall continuation of his Sacrifice; so is it the continuing cause of our justification; which though it be an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of free Grace, and so renewed actually every moment. There is a *standing in Grace* by Christ spoken of *Rom. 5. 2.* as well as a first *access* by Christ, and that *standing in grace*, and continuing in it, is afterwards *ver. 11.* attributed to his *life*, that is, as it is interpreted *Heb. 7. 25.* his *living ever to intercede*. Wee owe our *standing in grace* every moment, to his *sitting* in Heaven, and *interceding* every moment; There is no fresh act of justification goes forth, but there is a fresh act of intercession. And as though God created the World once for all, yet every moment hee is said to create, every new act of providence being a new creation; so likewise to justify continually, through his continuing out free grace to justify as at first; and this Christ doth by continuing his intercession: hee
contin

continues a *Priest for ever*, and so we continue to be justified for ever.

3. There is hereby a *full security* given us of justification to be continued for ever. The danger either must lie in old sinnes comming into remembrance, or else from sinnes newly to be committed. Now first, God hereby takes order, that no old sins shall come into remembrance, to trouble his thoughts, (as in the old Law, after the Priests going into the Holy of Holies, their sins are said yet to have done, *Heb. 10. 3.*) and to that end it was that hee placed *Christ* as his Remembrancer for us, so neere him, to take up his thoughts so with his obedience, that our sinnes might not come into mind: not that God needed this help to put himselfe in mind, but onely for a formality sake, that things being thus really carryed betweene God and Christ for us, according to a way suiting with our apprehensions, our faith might be strengthened against all suppositions and feares of after reviving our guilt. Looke therefore, as God ordained the *Rain-bow* in the heavens, that

3. A full security of our justification given thereby for ever.
1. Against the remembrance of sins past.

that when he looks on it, he might remember his Covenant, never to destroy the world againe by water, so he hath set Christ as the Rainbow about his Throne. And look as the *Bread and Wine* in the Lords Supper are appointed on earth to shew forth Christs death, as a Remembrancer to us; so is Christ himself appointed in heaven to shew forth his death really, as a Remembrancer thereof to his Father; and indeed, the one is correspondent to the other. Only the Papists have perverted the use of the Lords Supper, by making it on earth, a *commemorative sacrifice* to God, when as it is but a Remembrancer thereof to men: & besides, their Priests herein doe take upon themselves this very office of presenting this sacrifice to God, which is proper onely to Christ in Heaven; But God when he would make sure not to be tempted to remember our sins any more, nor trouble himselfe with them, hath set his Christ by him to put him in minde of his so pleasing an offering. So the High-Priests going into the Holy of Holies, was for a memorial,

and

and therein the Type of Christ. And this is plain'y and expresly made the use of this execution of his Priestly office in Heaven, *Heb. 8.* where the Apostle having discoursed of that part of his office (as the chiefe thing he aimed at in this Epistle, *ver. 1.* and of the necessity of it, *ver. 3, 4, and 5.* and excellency of it, in this respect, *ver. 6.*) he then shews, how from thence the *new Covenant* of pardon came to be sure and stedfast, that *God will remember our sins no more,* *ver. 12.* which he there brings in as the proper use of this Doctrine, and of this part of his Priesthood,

1. As by reason of intercession, God remembers not old sinnes, so likewise *he is not provoked by new.* For though God when he justifies us should forgive all old sinnes past for ever, so as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and so, so long as sinne continues, there is need of a *continuing intercession.* Therefore for the securing us in this, it is said, *Rom. 5. 10.* *That if when we were enemies, we were reconciled*

2. To prevent the securing & condemning us by new sins for times to come.

reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved [by his life.] Where we see, that his Death is in some more speciall manner said to procure reconciliation at first for sins of unregeneracy, and to bring us to Christ ; but then his life and Intercession, or living is intercede, is said to keep God and us friends, that we may never fall out more. What Christ did on earth, doth more especially procure reconciliation for sinnes which we doe in the state of nature ; so as notwithstanding them, God resolves to turn us from that state, and draw us to Christ : But sins which we commit after conversion, (though pardoned also by his death) yet the pardon of them is more especially attributed to his life and intercession, as a dayly preservative, a continuall plaister (as some call it) to heale such sins. So that it would seem, that God out of his eternall love doth bring us to Christ, and drawes us to him through the beholding the reconciliation wrought by his death, and so gives us at first conversion, unto Christ ;

Intercessi-
on princi-
pally in-
tended for
sins after
conversion.

Christ; and wee being brought to him, he sprinkles us with his blood; and then God sayes to him, Now do you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternall Priesthood of his; and from that time begins more especially to intercede for us. And thus sins after the state of grace, may be said more eminently to be taken away by that part of his Priesthood, which hee now in heaven performs. That place also, 1 *Joh. 2. 1, 2.* seemes to make this the great end of Intercession, [*If any man sin,* (that is, if any of the company of Beleevers, to whom alone he wrote) *wee have an Advocate with the Father:*] so as Intercession principally serves for sins to come, or committed after grace received. Thus also in his prayer, *John 17.* which was left as a pattern of his Intercession in heaven, he prays for his Elect as Beleevers, *I pray for them [that shall beleeve] through their word;* Not but that sins after conversion are taken away by his death; and sins before it, by his Inter-

In what
sense his
Death doth
more emi-
nently pre-
vaile for
the pardon
of sins afore
conversion,
and his In-
tercession
for sins af-
ter,

Intercession also : for Christ interceded for those who crucified him, and by vertue of that Intercession, three thousand were converted, (as was observed.) But the meaning onely is, that yet more eminently the work of reconciliation for sins before conversion, is attributed to his death ; and for sins after conversion, to his Intercession : Even as the Persons of the Trinity, though they have all a like hand in all the works of our salvation, yet we see that one part is attributed more to one Person, and another to another.

3. Sorts of
Reasons
from Christ,

A third sort of reasons why God ordained this work of *Intercession* to accomplish our salvation by, doe respect *Christ* himself, whole *honour* and glory, and the *perpetuation* of it in our hearts, God had as well in his eye in the ordering all the workings of our salvation, as *much* as his own, *That all might honour the Son as well as the Father*, as *Christ* himself speaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordain after all that he had done for

where below, this work of Intercession in heaven, to be added to all the rest, for the perfecting of our salvation. As

First, it became him, and was for his honour, that none of his offices should be vacant or lie idle, and hee want employment in them: All offices have work to accompany them,

1. That none of Christs offices should lie vacant.

and all work hath *honor* (as its reward) to arise out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the merit of our salvation, he appoints this full and perpetuall work in heaven, for the applying and possessing of salvation, and that as a Priest, by praying and interceding for the merit of that one oblation of himselfe. God would have Christ ever to be out of office, nor out of work. And this very reason is more intimated, *Heb. 7. 24, 25.* This man, because he continueth ever, hath an *unchangeable Priesthood*, (or, as *11.* expounds it) *for ever*. And the work of his Priesthood is intimated, *ver. 5.* to be ever to make *intercession*. The meaning is, that God would

would not have him continue to be a Priest in title only, or in respect only of a service past, and so to have only the honour of Priesthood perpetuated to him out of the remembrance of what he *once had done*, (all great Generals have, even in time of peace, the glory of some great battell fought, continued to them in their titles, or rewards for ever:) But God would have him have as the renown of the old, so a perpetuall spring of honour by new work, and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and green, and therefore ordained a continuall work for him. And the sum of the Apostles reasoning is this, That seeing *himselfe* was to be *for ever*, so should his *work* and Priesthood be, that so his honour might be for ever: So *ver. 28.* concludes it, *Consecrated or perfected for evermore.*

2. That Christ might have a continual hand in each, and every work of our salvation to the last.

Secondly, for the same reason also, it became him that the whole work of our salvation first and last, and every part of it, every step and degree of accomplishment of it should

should be so ordered as he should continue still to have as great and continuall a hand in every part, even to the laying of the top stone thereof, as hee had in laying the first foundation and corner stone thereof. And this you have expressed, *Heb. 12. 2. Looking to Jesus the beginner and perfecter of our faith.* Two things had been said of him, a two causes of two effects; and we must look to him in both. 1. He is to be looked at, as *Dying*, (*enduring the Crosse*) as there he is set forth. 2. As *sitting at Gods right hand, and interceding*; (as that whole Epistle had represented him.) We are to look at these two as causes of a double effect: to look at his *dying*, as that which is the beginning of our faith; (so according to the Greeke, and the margent of our Translation) and at his *sitting at Gods right hand*, as an intercessour, for the *finishing of our faith* thereby; and so of our finall salvation. For as *Christs work* began in his life and death; (which is put for all his obedience here below) so our *first believing* (as

(as was said) begins by vertue of his death at first: and as his work ends in his intercession, and sitting at Gods right hand; so answerably is our faith and salvation perfected by it, that thus he might be left out in nothing, but be the *Alpha* and *Omega*, the *Beginning* and the *Ending*, to whom be glory for ever. So that we are to look upon our Mediator, CHRIST, as doing as much work for us in Heaven at this instant, as ever he did on Earth: here suffering, but there praying, and presenting his sufferings. All his work was not done, when he had done here: that work here was indeed the harder piece of the two, yet soon dispatched; but his work in heaven, though sweeter far, yet lies on his hands for ever ever: therefore let us leave out none of these in our beleeving on him.

CHAP.

CHAP. IV.

Second Head. *The great security*
the consideration of Christs Inter-
cession affords to faith for our Justi-
fication, shewed 1. By way of evi-
dence. By two things.

And so I come (as in the former
I have done) to shew what
grounds of security & triumph
faith may raise from this last
namely, Christs Intercession for
in the point of justification; *Who*
condemne? It is Christ that inter-
cedes: And this was the second ge-
nerally propounded; and therein to
be proved also according to the Me-
thod taken up in the former.

What assurance by way of evi-
dence this doth afford unto faith of
non-condemnation.

What powerfull efficacy and in-
fluence this must be of, that Christ
intercedes.

First,

§. I.
To evi-
dence these
two demon-
strations.

First, to handle it by way of evi-
dence.

That Christs intercedes, is a
strong evidence to our faith by two
demonstrations.

1. From the very intent and
scope of the worke of intercession
it selfe, and what it is ordained by
God to effect.

2. From the end of Jesus Christ
himselfe, who *lives* in Heaven on
purpose to *intercede* for us. Our sal-
vation it is both *Finis operis*, the end
of the worke, and *finis ipsius operantis*,
in some respect the end of Christ
himselfe the interceder; and both
these doe lay the greatest engage-
ment that can be upon Christ to ac-
complish our salvation through his
intercession.

1. For the worke it selfe, Interces-
sion you have scene is a part of the
office of Christs Priesthood; as well
as his dying, and offering himselfe;
now all the works of Christ are
must be perfect in their kind, (even
as Gods are, of which sayes *Moses*
Deut. 32. 4. His worke is perfect)
otherwise he should not be a perfect

Christ

Priest

Priest. Now the perfection of every work lies in order to its end for w^{ch} it is ordained; so as that work is perfect that attaines to such an end as it is ordained for, & that imperfect, which doth not. Now the immediate direct end of Christs Intercession, is the actual salvation of Beleevers, Elect, and persons whom he dyed for. The end of his death is *Adoptio juris*, purchasing a right unto salvation; but of Intercession, *procuratio ipsius salutis*, the very saving us actually, and putting us in possession of heaven. To this purpose: observe how the Scripture speaks cōcerning *Christs* death, *Heb. 9. 12.* *Hee entred into heaven having obtained Redemption, or found redemption*, that is, by way of right, by procuring full title to it. But of his Intercession, it sayes (*Heb. 7. 25.*) that by it Christ is able to *save to the utmost, them that come unto God by him*: that is, actually to save, and put them in possession of happinesse: that is made the end and scope of Intercession there; and that phrase [*εἰς τὸ ὑπερβαίνειν*] *to the utmost*, notes out a saving indeed, a doing it (not by halves,

I. but)

but) wholly , and throughly , and compleatly : *in eis tō parrēdiō* to save altogether , to give our salvation its last act and complement , that is the true force of the phrase , even to effect it , to the last of it , all that is to bee done about it. Thus also *Rom. 9.* and *10.* *Wee are justified by his death , but [saved]* (namely , compleatly) *by his life ,* (that is) *his living to intercede.* So that the very salvation of Beleevers is it that is the worke [*the tō epjor*] of Christs intercession.

What security this affords.

Now what security doth this afford ? for to bee *saved* is more than to bee *justified* ; for it is the actual possessing us of heaven. So then doe but grant that Christs *Intercession* is as perfect a worke in its kind as Christs death is in its kind ; and you must needs bee saved. The perfection of Christs death , and the worke thereof , wherein lay it (as on Christs part to be performed) but in this , that he should lay downe a Ransome sufficient to purchase salvation for such and such persons God would save ? and so the perfection

tion of it lies in the worth and sufficiency of it, to that end it was ordained for: it being a perfect sacrifice in it selfe, able to purchase eternal redemption for us, and to make us *valuable* against all finnes and the demerits of them, and to give us *right* to Heaven: and had it wanted a graine of this, it had then been imperfect. Now then answerably, for intercession, the comfort of our souls is, that the proper worke that is upon Christ therein, is the comfort saving those very persons, and the *possessing* them of Heaven, this is due to *him*, the proper worke thereof. To outvie the demerits of our sin was the perfection of his death, but to *save our soules* is the end and perfection of his Intercession; Our *sinnes* are the object of the one, and our *soules* of the other. To that end was intercession added to his death, that wee might not have a *right* to Heaven in vaine, of which we might be dispossessed. Now therefore upon this ground if Christ should faile of our soules salvation, yea, but of any one degree of glory (purchased by

his death to any soule) w^{ch} that soule should want, this worke of his would then want & fall short so much of its perfection. That place in *Heb. 7* says not only that Christ will doe his utmost to save, but *save to the utmost*.

Object. You may say, My infidelitie and obstinacy may hinder it, though Christ doth what in him lies.

Resp. Well, but intercession undertakes the worke absolutely: For Christ prayes not conditionally in Heaven, *If men shall believe*, &c. as wee doe here on earth; not for propositions onely, but for persons; and therefore he prayes to cure that very infidelity. Now as if a Physitian undertakes to cure a mad man (if he knowes what hee doth) hee considers the madnesse of his Patient, and how he will tear off what is applyed, and refuse all Physicke; hee therefore resolves to deale with him accordingly, and so to order him as hee shall not hinder that help which hee is about to afford him; and so upon those termes he undertakes the cure: even so doth Christ when by intercession hee undertakes to save us sinners; hee consi-

ders

ders us what wee are ; and how it is with us ; what unbeliefe is in us , yet undertakes the matter , and so to save us is the scope and end of this His worke , which if he should not accomplish , he after all this should not be a perfect Priest. It was the fault that God found with the *Old Priesthood* , that it *made nothing perfect* , Heb. 7. 19. and therefore ver. 12. the *Law was changed* , and the *Priesthood was changed* together with it ; (as there you have it .) Now in like manner Christs Priesthood should be imperfect ; if it made not the elect perfect , and then God must yet seeke for another Covenant , and a more perfect Priest ; for this would be found faulty , as the other was. So then our comfort is , if Christ approve himselfe to be a *perfect Priest* , we who come to God by him must be perfectly saved. It is in this office of his Priesthood , and all the parts of it , as in his Kingly office : The worke of his Kingly office is to subdue all enemies , to the last man , even fully to doe the thing ; and not onely to have power , and to goe about to doe

For Christ otherwise should not be as perfect a Priest in interceding as hee was in dying.

it : so as if there should bee any one
 enemie left unsubdued, then Christ
 should not bee a perfect King. The
 same holds in his Priestly office also
 hee should not be a perfect Priest, if
 but one soule of the elect, or those he
 intercedes for, were left unsaved.
 And this is indeed the top and high-
 est consideration for our comfort in
 this argument, that Intercession
 leaves us not till it hath actually and
 compleatly saved us; and this is
 that makes the Apostle put a further
 thing upon Intercession here in the
 Text, then upon that other his *sitting at Gods right hand*. So as we are
 in this respect as sure of attaining un-
 to the utmost glory of our salvation,
 as Christ to have the full honour of
 his Priesthood. A man saved is more
 then justified; and Christ cannot
 reckon his worke, nor himselfe a
 perfect Priest, untill wee are saved.
*Who shall condemn? it is Christ that in-
 tercedes.*

§. 2.

2. Demor-
 stration: It
 is one end
 of Christs
 life in Hea-
 ven,

Besides, the consideration of the
 nature and scope of this *work* is selfe,
 which Christ upon his honour of ac-
 quiting himselfe as a *Perfect Priest*,
 hath

both undertaken; There is in the second place a farther consideration that argues him engaged by a strong obligation, even the losse of his ^{His honour engaged to effect.} owne honour, his office and all, if he should not effect salvation for those that come to God by him; so much doth it concerne him to effect it. Of all the works that ever he did, he is most engaged in this; it will not only be the losse of a *businessse* which concernes him, and of so much worke, but *himselfe* must bee lost in it too: And the reason is, that he intercedes as a *Surety*. He was not onely a *Surety* on earth in dying, (and so was to looke to doe that worke thoroughly, and to be sure to lay downe a price sufficient, or else himselfe had gone for it: he pawned in that worke, not onely his honour, but even his life and soule to effect it, or lose himselfe in it) but he is a *Surety* now also in heaven, *by interceding*. This you may find to bee the scope of *Heb. 7. 22.* by observing the coherence of that *23. ver.* (wherein hee is called a *Surety*) with *ver. 23, 24, 25.* that title and appellation is there given him,

That Christ is *Surety*, as well by *interceding*, as by *dying*.

him, in relation unto this part of his office especially. And although it holds true of all parts of his office whatsoever; yet the coherence carries it, that ~~that~~ mention there of his being a *Surety*, doth in a more speciall manner referre unto his Intercession, as appears both by the words before, and after: In the words before, (*ver. 21.*) the Apostle speaks of this his *Priest-hood which is for ever*, and then subjoynes, (*ver. 22.*) *By so much was Jesus made a Surety of a better Testament:* and then after also hee discourseth of, and instanceth in his Intercession, and his continuing a Priest for ever in that worke: So *ver. 23, 24, 25.* *Wherefore hee is able to save to the utmost, seeing hee ever lives to make Intercession:* Yea, he is therefore engaged to save to the utmost, because even in *interceding* (for which he is said there to live) he is a *Surety*.

The difference of these two Suretieships.

He was a *Surety* on earth, and is a *Surety* still in heaven; onely with this double difference, which ariseth first from the different things which hee undertooke for then, whilst
on

on earth, and for which now he undertakes in heaven: That on earth he was a Surety to *pay a price* so sufficient, as should satisfie Gods justice; which having paid, hee was discharged (in that respect, and so far) of that Obligation, and his Bond for that was cancelled; but so as still he remaines a Surety, bound in another Obligation as great, even for the bringing to salvation those whom he dyed for; for their persons remained still unsaved, though the debt was then payd: and till they be saved, he is not quit of this Suretyship and engagement. And secondly, these two Suretyships doe differ also by the differing *Pawns* which hee was engaged to forfeit; by failing in each of these works: for the payment of our debt, his *soule* it selfe lay at the stake; which he offered up for sinne; but for the saving of the persons, all his honour in heaven lies at stake: *Hee lives to intercede*; Hee possesseth Heaven upon these tearmes, and it is one end of his life; so that as he must have sunke under Gods wrath if he had not paid:

the debt, (his soule standing in our
soules stead) so hee must yet give
heaven, and give over living there,
if he brings us not thither. It is true,
he intercedes not as a *Common person*,
(which relation in all other foremen-
tioned acts he still bore; thus in his
death he was both a *Common per-
son*, and a *Surety* representing us,
so as wee died in him; so likewise in
his Resurrection we arose with him;
and in his Ascension we ascended;
&c. But yet he intercedes not under
that relation, namely, not as a *Com-
mon person*;) for we must not,
cannot be said to intercede in him,
for this last worke lay not upon us
to doe. He doth it wholly for us in-
deed, but not in our stead, or as that
which we should have done, though
on our behalfe; for it being the last,
the crowne of all his works of medi-
ation, is therefore proper to him as
Mediator, and his sole worke as such.
Thus in like manner the first worke
of Incarnation, and answerably the
last of Intercession, in neither of these
was Christ a *Common person* re-
presenting others, though a common
Saviour

Saviour of others in these; for the one was the foundation of all, the other the accomplishment of all, and so proper onely to himself, as Mediatour. But although he intercedes not as a Common person, as representing us in what we were to have done for our selves, yet so as that other relation of a *Surety* is continued still in that worke; he stands engaged therein as an Undertaker for us, and so as a *Surety*; *intercedes*: Such as Judah was for Benjamin, Gen. 43. 9. *I will bee surety for him: of my hand shall thou require him: if I bring him unto thee, and set him before thee, then let me beare the blame for ever*: So sayes Christ for us. And therefore *Sponsio*, or *undertaking* for us, is by Divines made a great part of this part of his office. Now the consideration of this may the more secure us; for the more peculiarly and solely it is his worke, the more his honour lies at stake, and the more hee will set himselfe to effect it; yea and being by way of *Suretieship*, it concerns him yet more neerely, for he hath engaged, (and if hee should faile.)

faile) might even lose that honour which he hath now in heaven.



CHAP. V.

The prevalency of Christs Intercession, and the powerfull influence it hath into our salvation: Demonstrated, first, from the greatnesse of Christ, and his favour with God.

The preva-
lency of
Christs In-
tercession,
and the in-
fluence of it
into our ju-
stification.

THUS we have heard what matter of support to our faith (by way of evidence) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sins, and hold us in favour with God: therefore the *influence* and energy it hath herein, must needs lie in that *potency* and *prevalency* which this intercession

tion of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom* Christ intercedes for this favour, which is, *God*; the one the Son, the other the Father; and so the *greatnesse* of Christ with *God*, and the *graciousnesse* of *God* to *Christ*; together with the one-nesse of wils, and unity of affections in them both: So that Christ will be sure to ask nothing, which his Father will deny; and his Father will not deny any thing, which he shall ask.

Demonstrated,

Now first for the *greatnes* of *Christ* the Intercessor, that is, his *greatnesse with God* the Father. This is often urged in this Epistle to the *Hebrews*, to perswade confidence in us, in this very point in hand: Thus *Heb. 4. 14, 16. Seeing we have a [great] High-priest, let us come boldly: And whilst Great and Priest are thus joy-*
ned

1. From the greatnesse of Christs person, and his interest in God who intercedes.

ned together, the more comfort and boldnesse we may have, the greater he is: For he is a *Priest* in relation to his dealing with God for our pardon; as he is a *Priest*, he deales in nothing else; and the greater the person is, who useth his interest herein the better, the sooner he will prevaile. And he is there said to be *Great*, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevaile. It was the greatnesse of his person, which did and doth put such an influence into his death, that it was (as you heard) a *price*, more then enough, to satisfie Justice, even to overflowing: And therefore *Who shall condemne?* *It is Christ that dyed.* And the greatnesse of his person must needs have as much influence to make Intercession prevalent. In a matter of intercession, the person that intercedes prevailes more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which money, no nor any thing else could have obtained.

mined. Now Christ must needs be
near with God in many respects.

Demonstra-
ted by three
things:

First, in respect of the nearnesse of
alliance to him, Hee is the *naturall*
Son of God, God of God, and there-
fore certain to prevail with him.

1. The near-
nesse of his
alliance,
that he is
Gods natu-
rall Son.

This is diligently still put in, almost
in all places, where this part of his
Priesthood (his Intercession) is men-
tioned in the Epistle to the *Hebrews*.

So in the 4. of the same Epistle,

ver. 14. *We have a great High Priest*
raised into the Heavens, Jesus, [the Son

of God.] So Heb. 7. 15. and 28. ver.

compared, the Apostle having said,

ver. 25. *that He is able to save to the*

utmost, seeing he ever lives to make In-

tercession) he doth verse 28. devolve

this ability of his to save (ultimate-

ly) upon his being the *Son*: thus in

the 28. verse, in the end of that dis-

course, this is made as the Basis of

all: [*The Law (saith he) makes men*

High Priests which have infirmity]

(which infirmity or disability of

theirs, is mentioned in opposition

unto what he had just before spoken

of the great *ability* of this our High-

Priest in his interceding, ver. 25. in

those

those words, *He is [able] to save to the utmost.*) Those Priests whom the ceremonial Law made, (*Aaron and his sons*) are unable to save, they have infirmity: Now what is it in him that makes this difference, and him so able above what they were? *The word of the Oath makes the [Son]* (sayes he) *who is perfected* (as you have it in the Greek, and margent) *for evermore.* He mentions this his Son-ship principally in relation to his Intercession, which there he had discoursed of. Intercession is a carrying on our salvation in a way of grace and favour, as his death was by way of satisfaction. And answerably it may be observed in the Scripture, that as the *all-sufficiency* of the *satisfaction* of his death, is still put upon his being God; and so upon the *greatnesse* of his Person considered in respect of his nature or essence, namely, his God-head: So in like manner, that the *prevalency* of his *Intercession* is founded upon the *nearnesse* of his relation unto God, his *alliance* to him; and the *being* his Son. Thus for the first. When *Redemption* is spoken

How Great
an influence this
hath into
Intercession
on to make
it prevalent.

spoken of, the *sufficiency* of the price eminently put upon his *God-head*, [*The blood of God.*] Thus also *Heb. 9.* where when he had (*ver. 12.*) shewn how Christ had purchased and obtained a *perfect redemption*, he then argues the sufficiency of it from his *God-head*, *ver. 13, 14.* For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who [though the eternall spirit] offered himselfe, &c. The eternall spirit is his *God-head*. [Thus answerably when he speaks of the prevailing of his Intercession in Heaven, he puts it upon his *Son-ship* [*Jesus the Son,*] he mentions the nearnesse of the relation of his person to God, as being that which draws with it that great respect of favour and grace, he being by this great with God, as great in himselfe. All matters of intercession are carried we know by way of favour: And therefore look how prevalent in a way of merit, his being God makes his *death* in its kinde; no lesse prevalent doth his being the

the *Son of God*, make his *Intercession* in its kinde, namely, in a way of obtaining grace and mercy : yea so prevalent of it selfe it is, that we might build upon it alone, even as much upon his death. And indeed, Christ intercedes not only in the vertue and strength of his satisfaction, (though in that also) and of his obedience to his Father : but also in the strength of his relation as a *Son*, who pleads his own grace and interest in God as he is his Son ; which is a consideration that doth alwayes *actually* exist and abide : Whereas his obedience (though perfect) was but once *offered up*, and its existence is but *perpetual* ; but he continues a *Son for ever*, not virtually onely, but actually. And therefore it is added in that seventh to the *Hebrews*, *ver. last*, that the *Gospel* ordained the *Son* [*perfected for ever.*] The meaning whereof is, that he is not onely a Priest perfected in the time past by that perfect offering once made, but in that he is the *Son*, he remains a *perfect Priest for ever*, for time to come : whom therefore no imperfection in his office, no fail-
ing.

ling or missing of his suits can befall. So as if it could be supposed that his obedience (because past so long ago) might be forgotten; yet never this, that he is a *Son*: That for ever abides, and of it selfe were enough to prevaile. And how effectually with the intercession of such a Son he, who is so great a Son of so great a Father, equall with him, and the expresse Image of his Person? never any Son so like, and in so peculiarly transcendent manner a Son, as the relation of Son-ship among men is but a shadow of it. Christ is *one* with his Father, as himselfe often speaks; and therefore if his Father should deny him any thing, hee should then cease to be one with him, he must then *deny himselfe*, which God can never do. He is in this respect [*the Beloved*] as he is called, *Ephes. 1. 6.* as on whom (originally and primarily) all the beames of Gods love doe fall. *Solomon* (the type of Christ) was *the beloved of God*, *1 Sam. 12. 24.* and had his name from thence, (namely) *Jedidiah*, that is, *beloved of the Lord*: And to shew

shew how beloved he was, God, when he came first to his kingdome, bade him *aske what hee should give him*, 1 King. 3. 5. Now the like God sayes to Christ when come first to his Kingdome also, *Psal. 2. 8. Ask of mee and I will give thee*; namely, when he had set him as King on his holy hill, ver. 6. And of him he sayes, *This is my well-beloved Son in whom I am well pleased, hear him*. God bids us therefore, and upon that respect to *hear him*; and that speech was but the eccho of his own heart, in that hee himselfe is so well pleased with him for this that he is his Son, as hee himselfe will heare him in every thing, yea, and is so pleased with him, as that although Christ had never died, nor obeyed the Law; yet simply, because he is his Sonne, he hath so full an acquiescency of all desires in him, and complacency of delights, that he could deny him nothing. How prevalent then must Christs intercession needs bee, though there were nothing else to be considered?

And

And that God had indeed this as one main consideration, upon which he made him a Priest thus to intercede, those words do testifie, *Heb. 5.* and 6. *He that said unto him, Thou art my Sonne, this day have I begotten thee; As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedech:* These latter words are not onely a Paraphrase (as some think,) meerly to shew that [He] that said, *Christ was his Son,* said also, *He was a Priest;* but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was Gods Son; especially that fitted him for that part of his Priesthood, which was to remain for ever, (of which *Psalm 110.* and the Epistle to the *Heb.* do especially speak.) Neither is the meaning of the fore-cited place onely to shew that in that he was Gods Son, it was his birth-right to be a Priest: so as if God would have any Priest at all, it must be he: And upon that consideration, he that said to him, *Thou art my Sonne,* said, *Thou art a Priest;* and that being his

That God had this consideration of his being his Son, when he ordained him a Priest to intercede, as that which would fit him for this work.

his right, he therefore called him to it, because he was *his Son*, (for according to the Law of Nature, the eldest in the family was to be Priest, and so Christ, even as God-man, being *the first-born of every creature*; and the naturall first begotten Son of God, had right to be the prime leader of that great *Chorus* in that eternall worship in heaven:) That (I say) is not all the meaning of those words, nor all that God considered in it, when he thus ordained him to be a Priest; but he had a further and more peculiar respect unto this especiall part of his Priesthood, his *Intercession*, (as that clause *for ever* imports) as for which, he being his naturall Son, so nearly allied to him, would transcendently fit him, and give such an omnipotent prevalency and effectualnesse to his requests, that he would be the most absolute perfect Priest for ever, (in this respect) that could be: That as God himselfe is perfect, and his power irresistible, so his Priesthood through this relation might be perfect also, and his requests undeniable.

Thus did God order it to strengthen our faith. And that indeed God did consider this relation of him to him to this very end is evident by that of the 2. *Psal.* (out of which that saying [*Thou art my Sonne*] is cited) *ver. 7, and 8. Thou art my Sonne, this day have I begotten thee; and what follows? Ask of me and I will give thee, &c.* He connects both these together, namely, intercession, (that is of his Priestly office of asking) with his Son-ship, for that is it which moveth God to grant all that he asks. God loves Christ as he loves himselfe, and therefore can deny him nothing, as hee cannot deny himselfe. And so by the way, this is the ground of the Apostles proving those words of the 2. *Psal.* *ver. 5. to the Hebrews* as a prooffe of Christs call to the Priesthood, which Interpreters have been troubled how to make out; for (as you have seene) that speech [*Thou art my Sonne, ask, &c.*] is all one as if he had said, *Thou art a Priest*; and so was as fit and full a way to prove his being a Priest

in the holy Ghosts intent, as that other quoted with it, out the 110. *Psalme*, though uttered more expresse words, *Thou art Priest for ever*: Both speeches come to one, in both places; the holy Ghost especially aiming in both at that part of his Priesthood in heaven, his Intercession; in the one speaking of him *after he is set at Gods hill, as King*: (So *Psal.* 2. *ver.* 6.) and in the other, *after he is set at Gods right hand*: (So *Psal.* 110. *ver.* 1, 2.) Yea, and this his favour with his Father, and Intercession alone, might have procured pardon for us sinners, but Gods will was to have Justice satisfied.

3. His potency with God, from his having been so obedient a Sonne.

And secondly, he intercedes for us not only as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a *Sonne* who has beene obedient to his Father, and has done at his request, and for his sake the greatest service for him, and most willingly that ever was done. And you all know how much more services done, doe alwayes

ward suits. In the 5. of the *Hebr.*
ver. 8, 9, 10. it is said, that *though*
he were a Sonne, yet *learned he obedi-*
ence, and thereby *became perfect*. The
 Apostle had said in the verses before,
 that in respect of his being his Son,
 God had called him to this office, as
 one that was thereby sufficiently qua-
 lified to be a Priest that might pre-
 vaile; and yet in these verses he fur-
 ther addes, that though hee was a
 Sonne, (and in that respect a Priest
 perfect enough) yet he was to bee
obedient also, and thereby yet to be-
 come in a further respect a perfect
 High-Priest also, even in respect of
 service done, and obedience perfor-
 med. And so shewes that he comes
 to have a further perfection and po-
 wer of prevailing in his priestly office
 added to that relation of Sonne-ship,
 spoken of *ver. 5.* And therefore it
 followes, that he *being thus become*
perfect, namely, through his obedi-
 ence, he *became Author of eternall*
salvation unto all them that obey him,
called of God an High-Priest for ever,
&c. That therefore which makes
 him yet more potent, (that he may

M

be

be sure to prevaile) is his obedience, and service done; and this alone also were enough to carry any thing. And both these considerations of his Sonneship and obedience, as giving an efficacie to his Intercession, you have also in that *Heb. 7.* from *ver. 26.* to *28.* he had spoken of the power of Intercession, *ver. 24, 25.* how he was *able to save to the utmost*; and then in the following *verses* he shewes the ground of it, first in his fore-past obedience, *ver. 26. 1. Active*, *For such a High-Priest became us, who was [holy, harmelesse, undefiled.]* And such a Priest he was, and therefore able thus to save by his Intercession: For such an one who was holy, harmlesse, and no guile found in *his mouth*, what requests come out of such lips, must needs be accepted. Then he mentions his *Passive obedience*, *ver. 27.* *Hee offered up himselfe once*, and thereby made so full a satisfaction, as he needed not to doe it but once; and in the strength of both these he intercedes: for to that purpose doth the mention of both these there come in. And then he adds

that other which we before insisted on, that he is *the Sonne*, which follows in the next words, *verse 18.* And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, *John 17.* (which is as it were a patterne or instance of his Intercession for us in Heaven) *I have glorified thee on earth, I have finished the worke thou gavest me: ver. 4.* And where-
 20 two things may bee distinctly considered in that his obedience. 1. The worth of it, as a price in the valuation of Justice it selfe; 2. The desert of favour and grace with God; which such an obedience and service done for his sake, might in a way of kinde-
 25 nelle expect to finde at his hands: you may for your comfort consider, that besides what the worth of it as a price, which I shall urge in the next Chapter, might exact of Justice it selfe between two strangers (as we use to say) he having well paid for all that he askes; he hath more-
 30 over deserved thus much grace and

Two things to be distinctly considered in his obedience, and both making it prevalent with God.

favour with his Father, in that this obedience was done for his sake and at his request; and this it calls for even in way of remuneration and requitall as of one kindnes with the like: That therefore his Father should heare him in all the requests that ever he should make, yea so transcendent was the obedience which he did to his Father, in giving himselfe to death at his request, (and it was done at Gods sole entreaty, *Lo, I come to doe thy will*) as hee can never out-askethe merit of this his service. And (which may yet further encourage us herein) hee hath nothing at all left to aske for himselfe simply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for sinners, and employed for them: and then adde this thereto, that all he can aske for them, is lesse, yea farre lesse then the service which he hath done to God comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requitall. So that besides his *naturall* grace, and interest which he hath with his Father,

Father, as he is his Sonne, (which can never bee lessened) this his *acquired* favour by his *obedience* must needs make him prevaile, seeing it can never bee requited to the full. Some Divines put so much efficacie in this, that they say, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very presence, is all that intercession, that the Scripture speaks of; so sufficient they thinke this alone to be.



CHAP. VI.

Secondly, the Prevalencie of Christs Intercession, demonstrated from the righteousness of the cause hee pleades even in Justice: How forcible the cry of his blood is, himselfe appearing to intercede with it.

BEsidēs favour and grace in all these respects, hee can and doth plead *Justice* and *righteousnesse*, and is

able so to carry it: so you have it, 1. *Iohn* 2. 1. and 2. ver. *We have an Advocate with the Father, Iesus Christ [the righteous.]* An Advocate hath place onely in a cause of Justice, and this Christs Advocateship is executed by pleading his owne satisfaction: so it followes, *Who is a propitiation for our sinnes;* and can plead his owne righteousness so farre, that Justice it selfe shall be faine to save the worst of sinners. Hee can turne Justice it selfe for them, and handle matters so, as Justice shall be as forward to save them as any other Attribute. So that if God be said to be *righteous in forgiving us our sinnes*, if wee doe but confesse them, (as *Chap. 1.* of this 1. *Epist. of Iohn*, verse 9.) then much more when *Iesus Christ the righteous* shall intercede for the pardon of them, as he addes in the second ver. of the ensuing *Chap.* and this if he will be *just*. The worst Case he will make a good one; not with colouring it over, (as cunning Lawyers doe) or extenuating things; but with pleading that righteousness, which being put into the opposite ballance,

ballance, shall cast it for thee, bee there never so many finnes weighed against it: Yea, and he will be just in it too, and carry all by meere righteousness and equity.

In the explication of this Branch, This explained. my purpose is not to insist upon the demonstration of that *all-sufficient* fulnesse that is in Christs satisfaction, such as may in justice procure our pardon and salvation, (because it will more fitly belong to another Discourse) but I shall absolve this point in hand by two things which are proper to this head of *Intercession*.

First, by shewing how that there By two considerations. is even in respect to Gods Justice a powerfull *voice of Intercession* attributed unto Christs blood; and how prevalent that must needs be in the eyes of the righteous God.

Secondly, especially when Christ himselfe shall joyne with that cry and *Intercession* of his blood, himselfe in Heaven appearing and interceding in the strength of it.

For the first, the Apostle *Heb. 12.* doth ascribe a voice, an appeale,

1. How an Intercession and appeale to Gods justice is attributed to Christs blood.

an *Intercession* unto the blood of *Christ* in Heaven. The blood of sprinkling (sayes he) [*speakes*] better things then the blood of *Abel*. He makes *Christ*s very blood an Advocate to *speake* for us, though *Christ* himselfe were silent; as he sayes in another case, *Abel*, though dead, yet *speaketh*, *Heb.* 11. 4. Many other things are said to *cry* in Scripture, (and I might shew how the cry of all other things doe meet in this) but Blood hath the loudest cry of all things else, in the eares of the Lord of Hosts, the *Judge* of all the world, as he is in the 23. ver. of that 12. Chap. styled, Neither hath any cry the eare of Gods justice more then that of blood; The voyce of thy brothers blood (sayes God to *Cain*) cries unto mee from the ground, *Gen.* 4. 10. Now in that speech of the Apostle fore-cited, is the allusion made unto the blood of *Abel*. and the cry thereof: And he illustrates the cry of *Christ*s blood for us, by the cry of that blood of *Abel* against *Cain*, it *speakes* better things then the blood of *Abel*: And his scope therein is by an *Antithesis* or way of opposition, to shew,

shew, that Christs blood calls for greater good things to be bestowed on us, for whom it was shed, then Abels blood did for evill things, and vengeance against Cain, by whom it was shed. For looke how loud the blood of one innocent cryes for justice against another that murdered him; so loud will the blood of one righteous (who by the appointment and permission of a supream Judge, hath been condemned for another) cry for his release and non-condemnation, for whom he dyed. And the more righteous he was, who laid down his life for another, the louder still is that cry, for it is made in the strength of all that worth which was in him, whose blood was shed. Now to set forth the power of this cry of Christs blood with justice, let us compare it with that cry of Abels blood in these two things, where in it will bee found infinitely to exceed it in force and loudnesse.

First, even the blood of the wickedest man on earth, if innocently shed, doth cry, and hath a power with Justice against him who mur-

This cry of his blood, illustrated by a twofold comparison, with the cry of the blood at Abel, in all which it exceeds it.

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dered him. Had *Abel* murdered *Cain*, *Cains* blood would have cried, and called upon Gods Justice against *Abel*: but [*Abels blood*] (there is an emphasis in that) *Abels*, who was a Saint, and the first Martyr in Gods Kalender; and so his blood cryes according to the worth that was in him. Now *Precious in the sight of the Lord is the death of his Saints*; and the blood of one of Them cryes louder then the blood of all Man-kind besides. Now from this I argue, If the blood of a Saint cryes so, what must the blood of the *King of Saints* (as Christ is called, *Revel. 15.*) then doe? If the blood of one member of Christs body, what will then the blood of the head, farre more worth then that whole body? how doth it fill Heaven and Earth with out-cries, untill the promised intent of its shedding bee accomplisht? And (as the Antithesis carries it) looke how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, so does Christs blood on the contrary for our pardon and

non-condemnation; and so much the lowder, by how much his blood was of more worth then *Abels* was. This was the *Blood of God*; so *Act. 20.* *Who therefore shall condemn?*

But 2. *Christs* blood hath in itcrie here a further advantage of *Abels blood* attributed to it: For that cryed but from earth, *from the ground*, where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth; but *Christs* blood is carried up to Heaven: for as the High-Priest carried the blood of the Sacrifices into the Holy of Holies, so hath *Christ* virtually carried his blood into Heaven; *Heb. 9. 12.* And this is intimated in this place also, as by the coherence will appeare. For all the other particulars, (of which this is one) where-to hee sayes the Saints are come; they are all in Heaven: *You are come* (sayes he *ver. 22.*) *to the City of the living God, the Heavenly Hierusalem;* and to an innumerable company of *Angels, to the Church of the first born who*
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are written in Heaven, and to God the Judge of all, and to the spirits of just men make perfect: All which things are in Heaven; neither names he any other then such: And then adds [*And in the blood of sprinkling which speaks, &c.*] as a thing both speaking in Heaven, and besprinkled from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercie-seat in the Holy of Holies was, because sinners are to come thither. This Blood therefore cries from Heaven, it is next unto God who sits Judge there, it cries in his very eares; whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it self comes not up thither, as Christs already is. *Abels* blood cryed for vengeance to come downe from heaven, but Christs blood cries us up into Heaven: like to that voice *Revel. 11. 12.* [*Come up hither:*] So *John 17. 24.* *Where I am, let them be,* for whom this blood was shed,

An explanation
in what sense
Christs
blood is
said to cry,

But though this speaking, this voice, and intercession, be attributed to his blood, yet it is but in a Metaphoricall

phoricall and improper (though reall) sense: as also that this bloud is in Heaven, is spoken, though in a reall, yet not a proper sense. Some Divines of all sides, both Popish and Protestant, would make the whole worke of Intercession, to be onely *Metaphoricall*. It is true indeed, the voice and intercession of his blood apart considered, is but *Metaphoricall*, (I grant) and yet reall; such a voyce as those *groanes* are that are attributed to the whole creation, *Rom. 8. 22*. But Intercession as an act of Christ himselfe, joyned with this voyce of his blood, is most properly and truly such.

Therefore in the second place, add to this *Christs* own intercession also, which was the second thing propounded, That *Christ* by his own Prayers seconds this cry of his blood: that not onely the blood of Christ doth, cry but that Christ himselfe being alive doth joyn with it: how forcible and prevalent must all this be supposed to be? The blood of a man slain doth cry, though the man remain dead; even as of *Abel* it is said, (though to another purpose),
that

2. Consideration: *Christ* himselfe living and joyning with the cry of his blood, how prevalent it must needs be.

that being dead he yet speaketh, Heb. 11, but Christ liveth and appeareth: *Vivit, & in cælum cælorum venit*; Hee followes the suit, pursues the Hue and Cry of his blood himselfe. His being alive, puts a life into his death. It is not in this as it was in that other, the first *Adams* sin and disobedience. *Adam* although he himself had been annihilated when he dyed, yet he having set the stock of our nature a going in propagation of Children, his sinne would have defiled and condemned them to the end of the world, and the force of it to condemne is neither furthered nor lessened by his subsisting and being, or his not being: it receives no assistance from his personall life, one way or other. And the reason is, because his sin condemnes us in a *naturall* and *necessary* way: But the death of Christ and his blood shed, these saving us in a way of *grace* and *favours* unto Christ himselfe and for his sake, that very being alive of Christ, that shed this blood, addes an infinire acceptation to it with God, and moves him

him the more to hear the cry of it, and to regard it. In a matter of favour to be done for the sake of another man, or in a suit or matter of justice that concerns another, who is interested in it, that mans being *in vivis*, his being alive, puts a life into the cause. If *David* would have respect to *Jonathan* (when dead) in his children, he would much more if himselfe had been alive. God made a Covenant with *Abraham*, *Isaac*, and *Jacob*, to remember their Seed after them; And why? They are alive, and were to live for ever; and though dead, shall rise again. So *Christ* reasoneth from it, *Mat. 22. 32. I am the God of Abraham, Isaac, and Jacob: God is the God of the living,* (sayes he) *and not of the dead:* and so, though *Abraham* be ignorant of his children (as the Prophet speaks) and should not intercede for them, yet because *Abrahams* soul lives, and is not extinct, (as the Sadduces thought) but shall live again at the Resurrection; therefore God remembers, and respects his covenant with them, for he is a God of the living, and so his

Cove-

Covenant holds with them whilst they live. The old Covenant of the first Testament ran in the names of *Abraham, Isaac, and Jacob*, [The God of *Abraham, Isaac, and Jacob*,] but this new covenant runs in the name of Christ, *The God and Father of our Lord Jesus Christ*; so *Eph. 1. 3.* and so he becomes our God and our Father in him. And God being thus our Father, because Christs Father, and Christ (in whose name the Covenant runs) being *alive*, and God by Covenant the God of a living, not of a dead Christ; This therefore works effectually with him to respect his blood and hear the cry of it; and this, though Christ were absent, much more then when he is present also, and on purpose *appeareth in the presence of God for us*; as it is *Heb. 9. 24.* He is alive, and so, able to follow his own suit, and will be sure to see to it, and to second the cry of his blood, if it should not be heard.

To illustrate this by the help of the former comparison begun; If as *Abels* blood cries, so also is proved that

that *Abels* soul lives to cry; that both
 his cause cries and himselfe lives to
 follow it: So that the cry of *Abels*
 blood is seconded with the cry of
Abels soul that lives, how doubly
 forcible must this needs be? And
 thus indeed you have it, *Revel. 6. 9.*
 where it is said that [*the souls*] of *them*
which were slain for the testimony which
they held, [*cried*] *with a loud voyce,*
saying, How long, O Lord, holy and
true, dost thou not avenge our blood?
 Yea, see that not onely their blood
 cries, but their soules live, and live
 to cry. And it is not spoken Meta-
 phorically of their soules, but what
 is truly done by them now in hea-
 ven, it being mentioned to shew
 how and by what God was moved
 to bring vengeance on the Heathen-
 ish Empire of *Rome* that had shed
 their blood. Now not onely Christs
 soule (as theirs) lives to cry, but his
 whole person; for he is *risen again,*
 and lives to intercede for ever. In
 the *Rev. 1. ver. 18.* Christ appearing
 to *John*, when he would speak but
 one speech that should move all in
 him, he sayes but this, *I am he that*
liveth,

liveth, and was dead, and dyed for thee. And whose heart doth it not move, to read it with faith? and doth it not move his Father (think you) who was the chief cause & motioner of his death, to think, *My Son* that was dead, and died at my request for sinners, is now alive again, and liveth to intercede, and liveth to see the travaile of his soules fulfilled and satisfied? God pronounceth this upon it in that 53. of *Esay*, ver. 10. *By his knowledge, (or faith in him) shall he justifie many; even as many as he dyed for. Who then shall condemne? Christ that was dead is alive, and liveth to intercede.*

John Meller

His Book

Who was Born

April 13 1710

CHAP. VIII.

Thirdly, The prevalency of Christs intercession, and of his grace with his Father, demonstrated from the greatness and absoluteness of his power, to do what ever he asks.

A Third demonstration both of Christs greatness with God, and his power to prevail for us, is taken from this, that God hath put all power into his hand, to do what ever he will, hath made him his King to do what pleaseth him either in Heaven, Earth, or Hell; yea to do all that God himselfe ever means to do, or all that God desires to doe: And certainly, if his Father had been so gracious to him as to bestow so high and absolute a sovereignty on him, as to accomplish and effect what ever he means to do, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the Humane

3.
From the great power over all things that God the Father hath put into his hands, and therefore will deny him nothing.

Humane nature to that absolute selfe. Those two great Monarchs made great grants and largesses, the one to *Esther*, the other to *Herodias* daughter; but yet they were limited onely to the half of their Kingdomes: so *Mar. 6.* and *Esth. 5. 6.* and the royall power in their Kingdomes, they meant still to retain and reserve wholly to themselves: But God having placed Christ on his Throne, bids him ask even to the whole of his Kingdome, for God hath made him a King sitting on his Throne with him, not to share halves, but to have all power in heaven and earth; *He hath committed all judgement to the Son*, to save and condemne whom ever he will; and so farre as the Kingdome of God goes, or is extended, he may do any thing. So *Iohn 5. 21.* *As the Father raiseth up the dead, so the Sonne quickneth whom he will; for as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe, ver. 26.* and hath in like manner given authority to execute judgement also, as the Son of man (namely, of himselfe) *ver. 27.* as he had

had said, He had given him to have life
in himselfe, ver. 26. (not dependent-
ly as we have, but independently)
so to execute judgement also, ver. 27.
So that Christs will is as free, and
himselſe as absolute a Monarch and
King of himselſe, as God himselſe is.
He indeed hath it not *à seipſo*, but *in*
seipſo; not *à seipſo* originally, but
from his Father; but *in seipſo* inde-
pendently.

Now then, if he who is King, and
may and doth of himselſe command
all that is done, as absolutely as God
himselſe doth, (I speak in respect of
the execution of things downward,
by second causes) if hee, over and
above, to honour his Father, will
ask all that himselſe hath power to
doe, what will not bee done? *Qui*
regat, & imperare potest; Hee that
can, and doth command what ever
he would have done, and it is
straight done; if he shall ask and en-
treat, what will not be done? As a
King who sues for Peace, backt
with a potent Army which is
able to win what he entreats for,
must needs treat more effectually:

So

Though
Christ as
King can
command
all things,
yet to ho-
nour his
Father he
intercedes
for what
himselſe
commands,

So doth Christ sue for every thing with power to effect it. Remember that he is said herein the Text, first to bee at Gods right hand, and then to intercede. Hee treats the salvation of sinners, as a mighty Prince treats the giving up some Town to him, which lies seated under a Castle of his, which commands that Town: he stands treating with the Governour, having his Ordnance ready for the battery, and to bring all into subjection, as 2 Cor. 10. 4. And this is a consideration that God himself took, in that 2. Psal. when hee made him that promise, (*Ask and I will give thee*) why hee made so large a grant: He had said before, *ver. 6. I have set my King upon my holy hill of Sion,* (which made him (one would think) past asking) and above the condition of an Intercessour. Now God sayes of him, He is *My King*, not in respect of his commanding God, (that were blasphemy to think) but it is spoken in respect of commanding all below him. God having set him in his Throne to doe as much as he himself would

That this is a consideration upon which God denies him nothing.

(or

(or means) to have done, sayes, He is
 my King to rule all, not so much un-
 der me, as for me, and in my stead;
 ver absolutely, and in himselfe, *The*
Faber judgeth no man. Now when
 the Father had first made and con-
 stituted him thus great a King, then
 he bids him Ask, to whom hee had
 first given this absolute power to
 command. We may (without blas-
 phemy) say of this God-man, that
 God hath (not onely not the heart,
 as being his Father, but) not the
 power to crosse any thing hee doth.
 Thus fast hath he God unto him.
 Onely he (who in respect of this his
 power is to be honoured as the Fa-
 ther, as *John 5.23.* yet) to honour his
 Father, who gave this power origi-
 nally to him as Mediator; He is to
 ask for that which of himself he yet
 can do. And therefore (sayes God)
 though thou art a King, (so *ver. 6.*)
 and all my Kingdome, even *the ut-
 most ends of the earth* are thine inhe-
 rance by a naturall right, now that
 thou art my Son, (as *ver. 8.*) yet be-
 cause thou art *My King*, of my ap-
 pointing, and *I have set thee on the*
 Throne,

Throne, (as the word is, *ver. 6.*) and
(Thou art my Son, and I have begotten thee) therefore acknowledge my
 grant in all, *Ask of me, and I will*
give thee the utmost ends of the earth for
thy inheritance : I cannot deny thee
 but I would have thee ask ; And
 therefore Christ asks. Yet still with
 all remember, that he asks, who can
 command the thing to be done : and
 yet, as he must ask ere the thing be
 done ; so if he ask, it must needs be
 granted. These are the termes be-
 tween this Father and this Son ; who
 (in a word) had not been so great a
 Father, if he had not had a Son
 great, that himself could not deny
 what this Son would have done :
 is for his own honour, to have such a
 Son : So *Iohn 5. 23.* *That they might*
honour the Son, as they honour the Fa-
ther, therefore All judgement is com-
mitted to him. Now then, if hee who
 hath so much power, will joyn the
 force of entreaty with a Father that
 so loves him ; if he who is *The Word*
of his Father, that commands, creates
 and upholds all, as *Heb. 1.* [*He spake*
and it was done] if he will become

Word to his Father, and speak a word for us, and ask all that he means to do; how forcible will such words be?

Therefore observe Christs manner of praying, *John 17.* (which Prayer is a great form of Intercession in heaven) *v. 24.* [*Father I will*] *that they whom thou hast given me, be where I am.* He prays like a King, who is in joynt commission with God. If God puts that honour upon our Prayers, that we are said *to have power with God*, as *Iacob, Hos. 12. 3.* that if God be never so angry, yet by *taking hold of his strength*, we hold *his hands*, as *Esay 27.* that God cries out to *Moses*, like a man whose hands are held, *Let me alone, Exod. 17. 10.* yea that he accounts it as a *command* and a *Mandamus*, so he styles it, *Psalm 45. 11.* [*Command ye me*] so unable he to goe against it. Then how much more doth Jesus Christs Intercession bind Gods hands, and command all in heaven and earth? Therefore *Zach. 1.* you have Christ, *the Angel of the Covenant*, brought interceding with the Father for his Church, and he speaks abruptly as one full of complaints, and in an expostulating way, [*O Lord of Hosts, how long, wilt thou be mercifull to Hierusalem, and the Ci-*

ties of Judah?] and ver. 13. *Zachary* saith that he observed; that the *Lord answered the Angel with good words and comfortable*. God was fain to give him good words (as we use to say) that is, words that might pacifie him, as words of comfort to us, so good words in respect to the Angel's complaint. And you may observe, how in the answer God returns upon it, (which he bade *Zachary* write) God excuseth it (as it were) to Christ, that his Church had been so long and so hardly dealt withall; as if beyond his intention, he layes the fault on the instruments, *I was but a little displeased, but they helped forward the affliction*; ver. 15. This is spoken and carried after the manner of men, to shew how tender God is of displeasing Christ our Intercessor: that when Christ had (as it were) been a long while silent, and let God alone, and his people have been ill dealt withall; he on the sudden in the end intercedes and complains of it, and it is not onely instantly redressed, but excused for times past, with *good words and comfortable words*. Christ's Father will not displease him, nor go against him in any thing.

Now that you may see a reason of this

and have all cavils and exceptions taken away, that may arise against this; and how that there is an impossibility that it should bee otherwise: know, that this Father and this Son, though two Persons, have yet but one will between them, and but one power between them, (though the Son *ad extra* outwardly executes all) *John 10. 30. My Father and I are one*; that is, have but one and the same power to save you, and one minde and will: So also, *John 5. 19. The Son can do nothing of himselfe, but what he sees the Father doe, and what ever he doth, the same the Father doth also*: they conspire in one, have one power, one will, and then it is no matter though God commit all power to the Son, and that the Son though he hath all power, must ask all of the Father, for to be sure what ever he asks, the Father hath not power to deny; for they have but one will and power. They are one; so as if God deny him, he must deny himselfe, which the Apostle tels us hee cannot doe, *2 Tim. 2. 13*. And so in the same sense that God is said *not to have power to deny himselfe*; in the same sense it may be said, he hath not power to deny Christ what he asks. Therefore

God might well make him an absolute King, and betrust him with all power; and Christ might well oblige himselfe, notwithstanding this power, to ask all that he means to do; for they have but one will and one power, so as our salvation is made sure by this on all hands. [*I come not to do my will, but the will of him who sent me; and his will is, that I shall lose none of all those whom he hath given me.* John 6. 38, 39. And therefore who shall condemne? It is Christ that intercedes. As who shall resist Gods will? (as the Apostle speaks) so who shall resist or gain-say Christs Intercession? God himselfe cannot, no more then he can gain-say, or deny himselfe.



CHAP. VIII.

The potency and prevalency of Christs Intercession, demonstrated from the graciousness of the Person with whom he intercedes, considered first as he is the Father of Christ himselfe.

WEE have seen the greatnesse of the Person interceding, and ma-
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by considerations from thence, which may perswade us of his prevailing for us. Let us now in the next place, consider the *graciousnesse* of the *Person*, *with whom* he intercedes, which the Scripture for our comfort herein doth distinctly set before us, to the end that in this great matter, our joy and security may every way bee full. Thus in that 1 *John* 2. 1. when for the comfort and support of Beleevers, against the evill of the greatest sins that can befall them after conversion, the Apostle minds them of Christs Intercession in these words, *If any man sinne, wee have an Advocate; Jesus Christ the righteous:* mentioning therein the power and preva- lency of such an Advocate, through his own *righteousnesse*: But yet over and above all this, the more fully to assure us of his good successe herein for us, he also adds, [*An Advocate with the Father.*] He insinuates and suggests the relation & gra- cious disposition of him, upon whose su- pream wil our case ultimately dependeth, [*The Father*] as affording a new comfort & encouragement even as great as doth the *righteousnesse* and power of the *Person* interceding. He sayes not, [*With God only*] a selfewhere, but [*With the Father.*] And

that his words might afford the more full matter of confidence, and be the more comprehensive, and take in all, he expresseth not this relation of God limitedly, as confined to his Fatherhood, either unto Christ onely, or us alone: He saies not onely [*An Advocate with his Father,*] though that would have given much assurance, or [*With your Father,*] though that might afford much boldnesse; but indefinitely he saies [*With the Father,*] as intending to take in both; to ascertain us of the prevailing efficacy of Christs Intercession, from both. You have both these elsewhere more distinctly, and on purpose, and together mentioned, *John 20. 17. I goe to my Father, and your Father,* sayes Christ there: And it was spoken after that all his Disciples had before forsaken him, and *Peter* denied him; when *Christ* himself would send them the greatest cordiall that his heart could utter, and wrap up the strongest sublimation of comforts in one pill; What was it? Go tell them, (sayes he) not so much that I have satisfied for sin, overcome death, or am risen, but that I *Ascend*: For in that which Christ doth for us being ascended, lies the height, the top of our com-

comfort. And whereas he might have said, (and it had been matter of unspeakable comfort) I ascend to heaven, and so where I am, you shall be also; yet he chooseth rather to say, [*I ascend to the Father,*] for that indeed contained the foundation, spring, and cause of their comfort; even that relation of Gods, [his Fatherhood] with which Christ was to deal after his ascending, for them. And because when before his death hee had spoken of his going to his Father, their hearts had been troubled, *John 4. 28.* they thinking it was for his owne preferment only, (as Christs speech there implies they did) therefore he here distinctly adds, *I ascend to my Father & your Father, to my God & your God.* He had in effect spoken as much before, in the words fore-going, *Goe tell my Brethren,* but that was onely *implicite-ly*; therefore more plainly and *explicitely* he sayes it, for their further comfort, [*I go to my Father and your Father.*] And consider, that Christ being now newly risen, and having as yet not seen his Disciples, and being now to send a message, his first message, a Gospel of good tidings to them, (and that in a brief sentence) by a woman; he chooseth out this as the

first word to be spoken from him now, when he was come out of the other world at the first hear-say of his return, he utters forth at once, the bottome, the depth of all comfort, the summe of all joy; then which the Gospel knows no greater, nor can go higher: So as if Christ should intend now at this day to send good news from Heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is spoken in that. Even [*He*] could not speak more comfort, who is the God of comfort. Now therefore let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with *his* own Father; and also with *Our* Father: and therefore how prevailing must this Intercession be?

First, Christ intercedes with his Father, who neither will nor can deny him any thing. To confirme this, you have a double Testimony, and of two of the greatest witnessses in Heaven: both a Testimony of *Christs* own, whilst hee was on Earth; and Gods own Word also declared, since Christ came to Heaven. The first in the 11. of *John*, whilst Christ

Christ was here on earth, and had not as yet fully performed that great service which he was to finish; which since hee having done, it must needs ingratiate him the more with God his Father. When *Lazarus* was now four dayes dead, *Martha*, to move Christ to pity her, first tels him, that if he had been there before her brother died, that then he had not died: and then (as having spoke too little) she addes, yea thou canst (if thou pleasest) remedy it yet. *But I know* (sayes shee, *ver. 22.*) *that even now* (though he be so long dead) *what ever thou wilt ask of God, God will give it thee.* Here was her confidence in Christs Intercession, though this were a greater work then ever yet CHRIST had done any. And Christ seeing her faith in this, he confirmes her speech when he came to raise him, and takes a solemne occasion to declare, that God had never denied him any request that he had ever put up to him, first thanking God particularly that he had heard him in this, *verse 41.* *Father, I thank thee, that thou hast heard me:* He had (it seemes) prayed for the thing at her intreaty; and now, before the thing was done, he (being assured

his prayer was heard) gives thanks; so confident was he of his being heard. And then secondly, shewes upon what this his confidence at this time was grounded, his constant experience that God had never denied him any request; for it followes, *ver. 42. And I know that thou hearest me alwayes*, (and therefore was so bold, as to expresse my confidence in this, before the thing was done) *but because of them who stood by, I said it*. As if hee had said, Though I gave this publike thanks for being heard onely in this one miracle, and at no time the like so publicquely; yet this is no new thing, but thus it hath been alwayes hitherto, in all the miracles I have wrought, and requests I have put up, which made me so to give thanks before-hand: and this is not the first time that God hath heard me thus; which I speak, that they might beleeve. Thus he was never denied on earth, from the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying.

And now he hath performed the service designed him, and is come to hea-

ven, let us secondly heare God himselfe speak, what he meanes to do for him. You heard before, when he came first to heaven, what God said to him, and how hee welcommed him with a [*Sit thou at my right hand, till I make thine enemies thy foot-stoole:*] And before Christ opened his mouth to speak a word, by way of any request to God, (which was the office that hee was now to execute) God himself prevented him, and added, [*Thou art my Son, this day have I begotten thee: Ask of mee, and I will give thee, Psal. 2. ver. 8.*] He speaks it at Christs first coming up to heaven, when he had *his King on his holy hill*, as *ver. 6.* Christ was new glorified, which was a new begetting to him, *To day have I begotten thee:* And this is, as if he had said, I know you will ask me now for all that you have dyed for; and this I promise you before-hand, before you speak a word, or make any request unto me, you shall ask nothing but it shall be granted; and this I speak once for all, as a boon and a grace granted you upon your birth-day, as the solemnest celebration of it, (for such was his Resurrection, and Ascension, and

and sitting at Gods right hand) *This day have I begotten thee ; Ask of me and I will give thee.* So full of joy was his Fathers heart, that hee had his Sonne in Heaven with him, whom he had begotten from everlasting, and ordained *to this glory*, who was lately dead, and in a manner lost, and therefore now (as it were) new begotten. Gods heart was so full, that hee could not hold from expressing it in the largest favours and grants. And whereas Kings upon their own birth-dayes, use to grant such favours to their favourites : So *Herod* on his birth-day to the Daughter of *Herodias*, promised with an oath to give her whatsoever she would ask, *Mat. 14. 7.* God himselfe having no birth-day, nor being of himselfe capable of it, yet having a Sonne who had, he honours him with that grace upon that day ; and if *Queen Esther* (a Subject, yea, a slave in her originall condition) was so prevalent for the *Jews* her People and Nation, when their case was desperate, and when there was an irrevocable decree past (and that not to bee altered) for their ruine and destruction, then what will not Christ (so great a Sonne, even equall with his

his Father) prevaile for, with his Father, for his brethren? be their case, for the time past, never so desperate, be there never so many threatnings gone out against them, never so many presidents and examples of men condemned before for the like sins, and in the like case, yet Christ can prevaile against them all.



C H A P. IX.

The potencie of Christs Intercession, demonstrated, in that he intercedes with God, who is Our Father. How Gods heart is as much inclined to heare Christ for us, as Christs is to intercede.

SEcondly, Christ is an Advocate for us with Our Father: You may perhaps thinke there is little in that; but Christ puts much upon it: yea so much, as if that God would however grant all that Christ himselfe meanes to aske, whether Christ asked it or no. This you have expressly in *John* 16. 26, 27. *At that day (sayes Christ) you shall aske in my name, and I say not to you, that I will pray the Father for you;*

you; for the Father himselfe loveth you. To open this place, where he sayes [*at the day;*] The day he meanes through this whole Chapter, is that time when the Holy Ghost should bee shed upon them: for throughout his discourse, hee still speaks of the fruits of his Ascension, and of giving the Comforter, which was done upon his ascending, and was the first fruits of his Priestly office in Heaven. Thus Peter informes us, *Act. 2. 33. Hee being* (sayes he) *exalted by the right hand of God, and having received* (namely by asking, *Aske and I will give thee*) *of the Father the promise of the Holy Ghost, hee hath shed forth this, which you now see and heare.* Now of that time, when he shall be in Heaven, he sayes, *I say not that I will pray for you:* Which is not meant, that Christ prayes not for us in heaven, but rather those very words are the highest intimation, that he would and doth pray for us, that can bee. When men would most strongly intimate their purpose of a kindnes they meane to do for one, they use to say, [*I doe not say that I love you, or that I will doe this or that for you,*] which is as much as to say, *I will surely doe it, and doe it to purpose.* But Christs
scope

scope here is, as in the highest manner to promise them that he would pray for them; so withall, further to tell them for their more abundant assurance and security, that besides their having the benefit of his prayers, *God himselfe so loves them of himselfe*, that indeed that alone were enough to obtaine any thing at his hands, which they shall but aske in his name; so as he needs not pray for them, and yet he will too. But now in case that hee himselfe pray for them, and they themselves in his name, and both unto a Father, who of himselfe loveth them, and who hath purposed to grant all, before either he, or they should aske; what hope must there needs be then of a good successe? This is both the meaning of this place, and a great truth to be considered on by us, to the purpose in hand; That it is the meaning of the place, the manner of Christs speech implies, [*I say not that I will pray the Father for you, for the Father himselfe loveth you.*] It is such a speech as Christ used upon a cleane contrary occasion, *John 5. 45. Doe not thinke* (sayes he) *that I will accuse you to the Father, there is one who accuseth you, even Moses &c.* He there threatens the obstinate & accursed

accursed *Pharisees* with condemnation: Never stand thinking that it is I (sayes he) who am your onely enemie and accuser, that will procure your condemnation, and so prosecute the matter against you meerely for my owne interest; no, I shall not neede to doe it: though I should not accuse you, *your owne Moses in whom you trust*, he is enough to condemne you, he will doe your errand sufficiently, you would be sure to be damned by his words and sayings; I shall not neede to trouble my selfe to come in and enter my action against you too, *Moses* and his Law would follow the suit, and be enough to comdemne you to Hel. So as this Speech doth not implie that Christ will not at all accuse them; no, he meanes to bring in his action against them too: for hee after sayes, *If he had not spoke to them, they had had no sin*, and therefore hee meant to bring the greatest accusation of all. Now in an opposite (though parallel) speech here, to comfort his Disciples, he sayes [I say not I will pray for you] that God may save you, I who your selves shall see will die for you, I say not that I will pray for you, not I. But though I speake this to insinuate in the
highest

highest manner, that I will; (for if I spend my blood for you, will I not spend my breath for you?) yet the truth is, that the case so stands, that but for Gods own ordination, I should not need to doe it, *for the Father himselfe loves you*: (that is) the Father of his owne motion, and proper good will taken up of himselfe towards you, and not wrought in him by me, doth love you, and beares so much love to you, as he can deny you nothing, for he is *your Father* as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their hearts that conceit, which harboureth in many of ours, who looke upon God in matter of Salvation, as one who is hardly entreated to come off, to save sinners, and with whom Christ (through the backwardnesse of his heart) hath so much adoe; and wee are apt to thinke that when he doth come off to pardon, he doth it only and meerely at Christs entreaty, and for his sake, having otherwise no innate motion in himselfe sufficiēt to encline his heart to it; but that it is in this transaction by Christ with him,

him, as a Favourite procures a Pardon for a Traitor, whose person the King cares not for; only at his Favourites suit and request he grants it, which else he would never have done. You are deceived, says Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvations, as mine is: Himselfe of himselfe loveth you. And the truth is, that God tooke up as vast a love unto us of himselfe at first, as ever he hath borne us since: and all that Christ doth for us, is but the expresseion of that love which was taken up originally in Gods owne heart. Thus we find, that out of that love he gave Christ for us: So *Iohn 3. 16.* *God so loved the world (of elect) that he gave his onely begotten Sonne to dye, &c.* Yea, Christs death was but a meanes to commend or set forth that love of his unto us: So *Rom. 5. 8.* it was God also that did himselfe give the persons unto Christ, and under-hand set him on worke to mediate for them: *God was in Christ reconciling the World to himselfe:* He onely used Christ as his instrument to bring it honourably about. *All the Blessings* he meanes to give us, hee first *purposed*, and intended in himselfe (so *Ephes. 1. 3, 5, 9, 11.* compared) and

of the good pleasure of his will, yet [*in Christ*] (as it is added there) as the means through which he would convey them: Christ adds not one drop of love to Gods heart; onely he drawes it out, he reacheth it, and makes it flow forth, whose current had otherwise beene stoppt. The truth is, that God suborned *Christ* to beg the on our behalfe for an honorable way of carrying it, as also to make us prize his favour the more; so, as his heart is as ready to give all to us, as Christs is to take and this out of his pure love to us.

The Intercession therefore of Christ needs speed, when Gods heart is thus of it selfe prepared to us. In *Esay 53.* it is said, *The pleasure of the Lord shall prosper in his hand*: If our salvation be in Christs hand, it is in a good hand; but if it bee the pleasure of the Lord too, it must needs prosper. It is said of our hearts and prayers, that *Hee prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the suit, will he easily heare it. When one hath a minde to doe a thing, then the least hint procures it of him; So a father having a mind to spare his child, he will take any excuse,

excuse, any ones mediation, even of a servant, a stranger, or an enemy, rather then of none. Now when Christ shall speake for us, and speake Gods owne heart, how prevalent must those words needs be? *Dauids soule longing to goe forth unto Absalom*, (2 Sam. 13. ult.) whom notwithstanding (for the honour of a Father, and a Kings State-policie, and to satisfie the world) hee had banisht the Court for his Treason; when *Joab* perceived it, that *the Kings heart was towards Absalom*, (Chap. 14. 1.) and that the King onely needed one to speake a good word for him, he subornes a woman, a stranger (no matter whom, for it had beene all one for speeding) with a made tale to come to the King; and you know how easily it tooke and prevailed with him, and how glad the Kings heart was of that occasion: even so acceptable it was to him, that *Joab* could not have done him a greater kindnesse; and that *Joab* knew well enough. Thus it is with Gods heart towards us, Christ assures us of it, and you may believe him in this case: For Christ might have tooke all the Honour to himselfe, and made us beholding to himselfe alone for all Gods kindnesse

ous; but he deals plainely, and tels us that his Father is as ready as himselfe; and thus he doth for his Fathers honour and our comfort; And therefore it is that, *Iohn 17.* in that his prayer so often cited in this discourse, he pleads our election, *Iohn 17. 6. Thine they were, and thou gavest them me;* Thou commendedst them unto me, and badeest me pray for them, and I doe but commend the same to thee again. In the High-Priests breast-plate when he went into the Holy of Holies, were set twelve stones, on which were written the names of the twelve Tribes: the mysterie of which is this, Christ beares us and our names in his Heart, when he goes to God: and moreover, we are Gods jewels, precious in his owne account and choise. So God calls them *Mal. 3. 17. Made precious to him out of his love.* So *Isai. 43. 4.* So that God loves us as jewels chosen by him, but much more when hee beholds us set and presented unto him in the breast-plate of Christs heart and prayer.

To cōclude therfore, we have now made both ends of this Text to meet, Gods love, and Christs intercession. The Apostle began with that, *Who shall accuse? it is God*
that

that justifies; and he being for us, *can he against us?* The Father himself loves us as he is our Father: And then he ends with this, *Christ intercedes*, namely with our Father and his Father, *Who shall condemne?* Who, or what can possibly condemne, all these things being for us, the least of which were alone enough to save us?

Let us now looke round about, and take a full view and prospect at once, of all those particulars that Christ hath done and doth for us, and their severall and joynt influence which they have into our salvation.

1. In that Christ *died*, it assures us of a perfect price payed for, and a right eternall life thereby acquired.

2. In that he *rose againe* as a common person, this assures us yet further, that there is a formall, legall, and irrevocable act of Justification of us passed and enrolled in that Court of Heaven betweene Christ and God: and that in his being then justified, we were also justified in him, so that thereby our justification is made past recalling.

3. Christs *Ascension into Heaven*, is a further act of his taking possession of He-

for us, he then formally entring upon that our right in our stead; and so is a further confirmation of our salvation to us. But still wee in our owne persons are not yet saved, this being but done to us as we are representatively in Christ as our Head.

4. Therefore he *sits at Gods right hand*, which imports his being armed and invested with *all power in Heaven and Earth* to give and apply eternall life to us.

5. And last of all there remaines *Intercession* to finish and compleat our salvation; to doe the thing, even to save us. And as Christs *Death* and *Resurrection* were to procure our *Justification*: so his *sitting at Gods right hand* and *Intercession* are to procure *salvation*; and by faith we may see it done, and behold our soules not onely sitting in heaven, as in Christ a common person sitting there in our right; as an evidence that we shall come thither: but also through Christs *Intercession* begun we may see our selves actually possessed of heaven. And there I will leave all you that are believers by faith possessed of it, and solacing your soules in it, and doe you feare condemnation if you can.



CHAP. X.

The use of all: Containing some Encouragements for weake Beleevers, from Christs Intercession, out of Heb. 7. 25.

NOW for a Conclusion of this Discourse I will adde a brieve Use of *Encouragement*; and this, suited to the lowest Faith of the weakest Beleevers, who cannot put forth any act of Assurance, and is likewise discouraged from comming in unto Christ. And I shall confine my selfe onely unto what those most comfortable words (as any in the booke of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand) [*Wherefore he is able to save to the utmost those that come to God by him: seeing he ever liveth to make Intercession for them,*] words which I have had the most recourse unto in this Doctrinall part, of any other, most tending to the clearing of many things about *Intercession*: And which would also commend to, and leave with

poore Beleevers to have recourse unto
for their comfort, as a sufficient Abun-
dancy of *Consolation* unto their Soules, and
an *Catholicon* or universall Cordiall a-
gainst all faintings and misgivings of spi-
rit whatsoever.

In the words observe,

1. A *Definition of Faith* by the lowest
of it, for the comfort of weake Chri-

2. *Encouragements* unto such a *Faith*,
opposite to all misgivings & discoura-
gements whatsoever.

3. A *Definition of Faith*; and such,
as will suit the weakest Beleever. *It is a*
coming unto God by Christ for Salvation.

4. It is [*a coming*] to be saved. Let
the want of *Assurance* that God will
save thee, or that Christ is thine, discour-
age thee, if thou hast but a heart to *Come*
to God by Christ to bee saved, though
thou knowest not whether he will yet
save thee, or no. Remember that the
Believers of the New Testament are
described to be [*commers*] to God
by Christ; Such as *goe out* of themselves
and rest in nothing in themselves, doe
come unto God through Christ for Salva-
tion, though with trembling.

2. It is a Comming [*unto God*], for he is the ultimate object of our Faith, and the person with whom we have to doe in believing, and from whom we are to receive Salvation, if ever we obtaine it.

3. It is a Comming unto God by Christ :] which Phrase is used in the Epistle in an allusion to the worshipers of the Old Testament; who when they had sinned, were directed to goe to God by a Priest, who with a Sacrifice made Atonement for them. Now Christ is the great and true High-Priest, by whom we have access to the Father; 2 Ephe. 12. The word is *αγορεύω*, a leading by hand. Dost thou not know how to appeare before God or to come to him? come first to Christ, and he will take thee by the hand, and go along with thee, and leade thee to His Father.

4. It is a comming unto God by Christ [*for Salvation.*] Many a soule is apt to thinke that in comming unto God by Faith it must not aime at it self, or its owne Salvation: yes, it may, that is here made the errand or business, which faith hath with God in comming to him; or which it comes for, and

is clearly couched in these words: for the Apostle speaking of the very aime of the *new* incomming, he therefore on purpose mentions Christs ability to *save*; *[He is able to save.]*

Secondly, Here are many encouragements to such a *Faith* as is not yet grown up unto assurance of Salvation.

Here is the most suitable object proposed unto it, namely, *Christ as interceding*; which worke of Intercession because it remaines for Christ as yet to doe for a soule that is to be saved, and which is every day *doing* for us; therefore it is more peculiarly fitted unto a *Recommendation Faith*. For when such a soule comes and casts it self upon Christ, That thing in Christ, which must needs most suit that kind of Act, is that which is *to be done* by Christ for that soule. Now for that soule to come to Christ to die for it, and offer him selfe a Sacrifice, (as Sinners did to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *1 Cor. 27.*) he hath at *once done that* already. And as for *what is* already past and done, such a beleivers faith is oftentimes exceedingly puzzled, what manner of act to put forth towards Christ about it: as

(for example) when it is about to come unto God , and it heares of an *Election* made by him ; because this is already past by God, the soule knowes to be in vaine to cast it selfe upon God for Election , or to come unto him to elect and choose it selfe. And so in like manner , when the soule looks upon *Christs Death* ; because it is done and past , it knowes not how to take it upon believing , when it wanteth assurance that Christ dyed for it, (though it should come to Christ to bee saved by vertue of his death.) But there is this one worke that remaines still to be done by him for us , and which hee is daily a doing ; and that is, *Interceding*, for he lives ever to *intercede* , or to pray for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a *Faith of Recumbency*, or, of *Comming unto Christ* : the proper act of such a Faith (as it is distinguished from *Faith of Assurance*) being *casting ones selfe upon Christ for some thing it would have done or wrought for one*. Hence Intercession becomes a fit object for the aime and errand of such a Faith, in this

comming to Christ, as also [to be saved] is, it being a thing yet to be wrought and accomplisht for mee by Christ, is therefore a fit marke for such Faith to leuell at in its comming to Christ. Those Acts of God and Christ which are past, *Faith of Assurance* doth more easily comply with: such a Faith takes in with comfort that Christ hath died for me, and *risen* againe, and doth now *Intercede* for me, and so I shall certainly bee saved: but so cannot this weak faith doe. Come thou therefore unto Christ, as to save thee through his Death past, and by the merit of it, so for the present, and for the time to come, to take thy Cause in hand, and to *Intercede* for thee: it is a great reliefe unto such a Faith (as cannot put forth Acts of Assurance, that what hath beene done by Christ hath been done for it) that God hath left Christ this worke yet to doe for us: So as the Intercession of Christ may afford matter to such a Faith to throw it selfe upon Christ, to performe it for us, and it may set him aworke to doe it.

Now if such a soule aske, But will Christ upon my comming to him for salvation, be set aworke to intercede for

me; and undertake my cause?

I answer it out of those words, [*He lives to intercede for them who come to God by him.*] He lives on purpose to perform this worke; it is the end of his living, the businesse of his life. And as he received a commandment to dye, and it was the end of his life on earth; so he hath received a command to intercede, and to be a common High-Priest for all that come to God by him. God hath appointed him to this worke by an oath, *He sware, and would not repent, Thou shalt bee a Priest for ever, after the order of Melchisedech*; and this is the end of his life in heaven. That as in the Old Law the High-Priest (Christ's type in this) ought to offer up the sacrifice of every one that came unto God by him, (in *Heb. 5. 5.*) in like manner Christ; for it is his calling, (as you have it, *ver. 6.*) Otherwise, as that woman said to Philip, when shee came to him for justice, and he put her off, *Then cease* (sayes shee) *to bee a King*: So if Christ should deny any such soule to take its cause in hand, he must then cease to bee a Priest, *He lives to intercede: Hee is a Priest called by God, as was Aaron, ver. 6.* Wherefore

fore he ought to doe it, in that it is his
 office. And if thy soule yet feareth the
 difficulty of its owne particular case, in
 respect of the greatnesse of thy sinnes,
 and the circumstances thereof, or any
 consideration whatsoever which to thy
 view doth make thy salvation an hard
 thing to obaine: the Apostle therefore
 further addes, [*Hee is able to save to the
 utmost*] (what ever thy cause bee) and
 this through this his Intercession. That
 same word [*to the utmost*] is a good
 word, and well put in for our comfort.
 Consider it therefore, for it is a reaching
 word, and extends it selfe so farre, that
 thou canst not looke beyond it. Let thy
 soule be set upon the highest mount that
 ever any creature was yet set upon, and
 that is enlarged to take in and view the
 most spacious prospect both of sinne and
 misery, and difficulties of being saved,
 that ever yet any poore humbled
 soule did cast within it selfe: yea
 joyne to these all the objections and
 hinderances of thy Salvation that
 the heart of man can suppose or
 invent against it selfe: lift up thy
 eyes and looke to the *utmost* thou canst
 see.

see, and Christ by his Intercession is able to save thee beyond the Horizon and furthest compasse of thy thoughts, even to the utmost and worst case the heart of Man can suppose. It is not thy having *laine long in Sinne, long under terrour and despaires*, or having sinned often after many enlightnings, that can hinder thee from being saved by Christ. Doe but remember this same word [*to the utmost*], and then put in what exceptions thou wilt or canst, lay all the barres in thy way that are imaginable; yet know thou that the gates of Hell shall not prevail against thee.

4. Again, consider but what it is that Christ, who hath by his death done enough to save thee, doth yet further for thee in Heaven. If thou thoughtest thou hadst all the Saints in Heaven and Earth jointly concurring in promoting thy salvation, and competitorous unto God in instant and incessant requests & prayers to save thee; how wouldest thou be encouraged? (shall I tell thee?) one word out of Christs mouth (who is the *King of Saints*) will doe more then all in heaven and earth can do: and what is there then which wee may not hope to obtaine through

through his Intercession?

And wouldst thou know whether he hath undertaken thy cause, and begun to intercede for thee? In a word, Hath hee put his spirit into thy heart, and set thy owne heart on worke to make incessant Intercessions for thy selfe with groans unutterable? (as the Apostle hath it, *Rom. 8*) This is the Eccho of Christs Intercession for thee in Heaven.

(And lastly) If such a soule shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbelieve? Let it here be considered, that he lives [ever] to intercede: And therefore if he once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accomplit and finished thy salvation. Men have been cast out of good and holy mens prayers, as *Saul* out of *Sa-*
muels, and the People of *Israel* out of *Je-*
remies; but never out of Christs prayers; the smoke of his Incense ascends for ever, and he will intercede to the utmost, till he hath saved thee to the utmost. Hee will never give over, but wil lie in the dust for thee, or he will perfect and procure thy
Salvation.

Onely

Onely whilst I am thus raising up your Faith to him upon the worke of his Intercession for us ; let me speake a word to you for him , so to stirre up your love to him , upon the consideration of his Intercession also. You see you have the whole life of Christ first and last, both here and in heaven laid out for you : he had not come to earth but for you : he had no other businesse here ; *Unto us a Sonne is borne.* And (to be sure) he had not dyed but for you : (*for us a Son was given*) and when he rose, it was for your justification : And now he is gone to heaven, he lives but to intercede for you. He makes your salvation his constant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you; and if he were your servant, you could desire no more. There was much of your time lost before you began to live to him : but there hath beene no moment of his time which he hath not lived to, and improved for you. Nor are you able ever to live for him, but onely in this life, for hereafter you shall live with him, and be glorified of him. I conclude all with that of the Apostle, *The love of*

Christ

Christ it should *constraine* us, because we cannot but *judge* this to be the most *equall*, that they which live should not hence-
forth live unto themselves, but unto him who
died for them, and roſe againe; and (out
of the Text I also adde) *sits* at Gods right
hand; yea, and there *lives* for ever to
make *Intercession* for us.

FINIS.

John the Elder

THE
H E A R T

O F
Christ in H E A V E N,

Towards
Sinners on E A R T H.

O R,
A T R E A T I S E

DEMONSTRATING
The gracious Disposition and
tender Affection of *Christ* in his
Humane Nature now in Glory,
unto his Members under all sorts
of *Infirmities*, either of
Sin or *Misery*.

By *Tho: Goodwin, B.D.*

The second Edition, diligently corrected
and perfected by the Author.



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THE HEART OF CHRIST in Heaven, *Towards sinners on Earth.*

I. PART.



Having set forth our Lord
and Saviour J E S U S
C H R I S T in all those
great and most solemn
actions of his, his *Obedi-*
ence unto death, his Resur-
rection, Ascension into heaven, his sit-
ting at Gods right hand, and Intercession
for us; I shall now annexe (as next in
order, and homogeneall thereunto) this
discourse that follows, which layes
open *The HEART* of Christ, as now
in heaven, sitting at Gods right hand,
and interceding for us. *How it is affected,*
and graciously disposed towards sinners on
Earth that do come to him; how willing
to receive them; how ready to entertaine
them

them; how tender to pittie them in all their infirmities, both sins and miseries. The scope and use whereof will be this. To hearten and encourage Beleevers to come more boldly unto the Throne of Grace, under all their miseries, unto such a Saviour and High-Priest, when they shall know how sweetly and tenderly his heart (though he is now in his glory) is inclined towards them; and so to remove that great stone of stumbling which we meete with, (& yet lyeth unseen in the thoughts of men in the way of faith, that Christ being now absent, and withall exalted to so high and infinite distance of glory, as to sit at Gods right hand, &c. they therefore know not how to come to treat with him about either their salvation so freely and with the hopefullnesse to obtaine, as those poor sinners did, who were here on earth with him; or for reliefe under other miseries they did: Had our lot beene (think they) but to have conversed with him (in the dayes of his flesh) as *Mary* and *Pen* and his other Disciples did here below, we could have thought to have been bold, and familiar with him, and to have had any thing at his hands; They beheld

him afore them, a man like unto themselves, and he was full of meekenesse, and gentlenesse, he being then himselfe made sin, & sensible of all sorts of miseries; but now he is gone into a far Countrey, and hath put on glory and immortality, how his heart may bee altered thereby wee know not. The drift of this discourse shall therefore bee to ascertain poore soules that his *Heart* (in respect of pity and compassion) remains the same it was on earth; that he intercedes there with the same heart he had here below; and that he is as meeke, as gentle, as easie to be entreated, as tender in his bowels; so as they may deale with him as fairly about the great matter of their salvation, and as hopefully, and upon as easie terms obtain it of him, as they might if they had been on earth with him; and likewise be familiar in all their requests, as bold with him in all their needs: Then which nothing can be more for the comfort and encouragement of those who have given over all other *lives* but that of *Faith*, and whose soules pursue after strong and endeare communion with their Saviour Christ.

Now the *Demonstrations* that may help

help our faith in this, I reduce to two Heads : The first more *extrinsecall* and outward; The second more *intrinsecall*, and inward: The one shewing the *in* of it *that it is so*; the other the *don*, the reasons and grounds *why* it must needs be *so*.

First, for those *Extrinsecall Demonstrations*, (as I call them) they are taken from severall passages and carriages of his, in all those severall conditions of his, namely, at his last *Fare-well*, after his *Death*, his *Resurrection*, *Ascension*, and now hee is *sitting at Gods right hand*. I shall lead you through all the same Heads which I have gone over in the former treatise, (though vwith another drift) and take such observations from his speeches and carriages, in all those states he went through, as shall tend directiy to perswade our hearts of the point in hand, namely this, *that now he is in heaven, his heart remaines most graciously inclined towards sinners that come to him*. And for a Ground or Introduction to these first sort of *Demonstrations* I shall take this Scripture that follows; as for those other, another Scripture, as proper to that part of this Discourse :

J O H N 13. 1.

— *When Iesus knew that his houre was come, that he should depart out of this world unto the Father, HAVING LOVED HIS OWNE, HE LOVED THEM TO THE END: (or) for ever.*

§: I.

Demonstrations from Christs last Farewell to his Disciples.

IT was long before that CHRIST did break his mind to his Disciples, that he was to leave them, and to goe away to heaven from them, (for *Iohn* 16. 4. hee sayes, he had forborne to tell it them from the beginning:) But when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart, and that not onely how it stood towards them, and what it was at the present, but what it would bee when hee should bee in his glory. Let us (to this end) but briefly peruse his last carriage, and his Sermon at his last Supper which hee did eate with them, as it is on purpose penned and recorded by the Evangelist *Iohn*; and we shall find this to be the drift of those long

Discourses of Christs, from the 13. to the 18. Chap. I will not make an entire Comment on them, but only briefly take up such short Observations, as doe more specially hold forth this thing propounded.

These words which I have prefixed as the Text, are the Preface unto all that follows, namely, unto that washing of his Disciples feete, and his succeeding Sermon; and so these words doe shew the drift and summe of all. The Preface is this, [*Before the Feast of the Paschever, when Iesus knew that his houre was come, that he should depart out of this world unto the Father, having loved his owne which were in the world, he loved them unto the end. And supper being ended, — Iesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he then washed his Disciples feet.*] This Preface was prefixed by the Euangelist, on purpose to fet open a wide window into Christs heart, to shew what it was then at his departure, and so withall to give a light into, and put a glosse and interpretation upon all that followes. The scope whereof is to shew what his affections would be

be to them in heaven; Hee to that end tells us what Christs *thoughts* were then, and what was his *heart* amidst those thoughts, (both which occasioned all that succeeds.)

1. He premiseeth what was in Christs thoughts and his meditation: He began deeply to consider, both that he was to depart out of this world, (*Jesus knew, &c.* (sayes the Text) that is, was then thinking of it) *that he should depart unto the Father*, and how that then hee should shortly be installed into that glory which was due unto him; so also it followes, *v. 3. Jesus knowing* (that is, was then actually taking into his mind) *that the Father had given all things into his hands*, that is, that all power in heaven and earth was his, so soone as he should set footing in heaven; thus he considered both whether he was to goe, and there, what hee was to be.

But secondly, what was Christs *Heart* most upon, in the midst of all these elevated meditations? Not upon his owne glory so much, (though it is told us that he considered that thereby his love might be the more set forth to us) but upon occasion of these thoughts his *Heart* ran

out in love towards *his owne*, Having loved *his owne*, sayes the 1.v. (a word denoting the greatest nearnesse, dearnesse, and intimatenesse founded upon propriety :) The Elect are Christs owne, a piece of himselfe, τὸ ἴδιον, not [τὰ ἴδια] as goods, (as *Iohn* 1. 11. it is used, *Hee came unto [his own] and [his owne] received him not; [τὰ ἴδια]* the word shewes that he reckons those his owne but as goods, not as persons) but he calls these here τὸ ἴδιον, his own by a nearer propriety, that is, his own *children*, his owne *members*, his owne *wife*, his own *flesh*. And he considers, that though hee was to goe out of the world, yet they were to be in the world; and therefore it is on purpose added, *which were in the world*, that is, to remaine in this world. He had others of his own who were in that world unto which hee was going, even the *spirits of just men made perfect*, (whom as yet hee had never seen.) One would think that when he was meditating upon his going out of this world, his heart should bee all upon his *Abrahams*, his *Isaacs*, and his *Jacobs*, whom he was going to; no, he takes more care for his owne, who were to

to remaine here in this world, a *world* wherein there is much *evill*, (as himsele sayes, *Iohn* 17, .15.) both of sinne and misery, and with which, themselves whilst in it, could not but be defiled and vexed. This is it which draws out his bowels towards them, even at that time when his heart was full of the thoughts of his own glory : And then let us consider the extent of his love, which is the main thing to be also used for the present purpose : *Having loved his owne, he loved them unto the end.* This is spoken, to shew the constancie of his love, and what it would bee when hee should bee in his glory. [*To the end,*] that is, unto the perfection of love, *εἰς τελείωσιν*, sayes Chrysostome: having begun to love them, hee will perfect and consummate his love to them. And *to the end*, that is, [*for ever;*] So in the Greek, *εἰς τέλος* is sometimes used, and so by the Euangelist the phrase is here used in a suteablenes also to the Scripture phrase, *Psal.* 103. 9. *He will not alwayes chide, nor reserve anger* [*for ever;*] so we translate it, but in the Originall, *He reserves not anger* [*unto the end.*] So that the scope of this speech is to shew how Chriits heart and love

would be towards them even *for ever*, when he should be gone unto his Father, as well as it was to shew how it had beene here whilst on earth, unto this time, as some expound it, they being his *owne*, and he *having loved* them, he alters, he changes not, and therefore will love them for ever.

And then thirdly, to testifie thus much by a reall testimony, what his love would be in heaven to them, the Euangelist shewes that when he was in the midst of all those great thoughts of his approaching glory, and of the soveraigne estate which he wasto be in, hee then tooke water and a towell, and washed his Disciples feet. This to have beene his scope, will appeare if you observe but the coherence of the narration. In the second verse, it is said, that *Iesus knowing that the Father had given all things into his hands*, then (ver. 4) *he riseth from supper, and layes aside his garments, and tooke a towel and girded himselfe*, (ver. 5.) *after that hee powred water into a bason, and began to wash his Disciples feete, &c.* by which relation and putting things thus together, it is evident that the Euangelists scope was to hold forth unto

us, that then when Christs thoughts were full of his glory, and when he tooke in the consideration of it unto the utmost; even then, and upon that occasion, and in the midlt of those thoughts, hee washt his Disciples feete ; And what should Christs meaning in this bee , but that, whereas when hee should bee in Heaven, he could not make such outward visible demonstrations of his heart by doing such meane services for them; therefore by doing this in the midst of such thoughts of his glory , hee would shew what he could bee content to doe for them, when he should be in the reall and full possession of it ; (so great is his love unto them.) There is another expression of Christs like unto this, in *Luke* 12. 36, 37. which confirms this to bee his meaning here, and further also to bee his very heart in heaven. At *ver. 36.* hee compares himselfe to a *Bridegroom*, who is to go to heaven unto a wedding feast; who hath servants on earth that stand all that while here below , (as without,) waiting for him ; at which because they wait long, they therefore might thinke much, Christ adds, *Verily I say unto you, that when the Bridegroom returns (re-freshed.*

freshed with wine and gladnesse) *hee shall gird himself, and make them sit down to meate ; and will come forth and [serve them.]* The meaning is not as if that Christ served at the latter day, or now in heaven those that sit down there, but only it is an over-abundant expression in words, (as here, in a reall instance) to set forth the over-flowing love that is in his heart; and withall the transcendent happinesse that wee shall then enjoy, even beyond what can be expected by us, (he utters himselfe therefore by an unwonted thing not heard of, that the Lord should serve his servants, and wait on them that waited for him) And it is to shew his heart to them, and what hee could be contented to doe for them. So that from both laid together you see what his heart was before he went to heaven, even amidst the thoughts of all his glory; and you see what it is after he hath beene in heaven, and greatned vvvith all his glory, even content to *wash poor sinners feet*, in the one, and in the other, to *serve* them that come to him, and wait for him.

But 4. vvhat vvvas the mysterie of this his *washing their feet* ? It vvvas as to give them an example of mutuall love and

and humility, so to signifie his vvashting away their sins: thus in the 8. and 10. verses himselfe interprets it. So as hee would signifie thus much thereby, that those sinners that will come to him when in his glory, he vvill wash away all their sins, according unto that *Ephes. 5. 25, 26, 27. He loved his Church, and gave himselfe for it, that he might sanctifie and cleanse it with the [washing of water] that he might present it to himselfe a glorious Church, not having spot or wrinkle, &c.*

This specimen or declaration of his mind, we have from this his carriage, at this his last farewell. Let us next take a survey of the drift of that long Sermon which he made at that his farewell, and we shall finde the maine scope thereof to be further to assure his Disciples of this, namely, what his Heart when in heaven, would be unto them in his absence, and that will make a second Demonstration.

It were too long a worke to insist upon each particular: But certainly, no loving Husband ever endeavoured more to satisfie the heart of his Spouse during his absence, then Christ doth his Disciples hearts; and in them, all beleivers: (Fortake that along, once for all, that
what

what Christ said unto them, hee sayes unto us, as in that 17. of *Iohn* that speech implyes, *I pray not for them onely, but for those also that shall beleeve through their word.*) And as what he prayed for them was for all Beleevers; so likewise vvhhat he then spake unto them also.

First, he lets them see what his heart would be unto them, and how mindfull of them when in heaven, by that *Businesse* which he professeth he went thither to perform for them: concerning which, observe first, that he lovingly acquaints them with it afore-hand what it is, which argued care and tenderneffe, as from an Husband unto a Wife it doth: And therein how plaine-heartedly doth he speak, even as one that would not hide any thing from them? *Iohn* 16. 7. *I tell you the truth of it, (sayes he) it is expedient (and expedient) for you, that I goe away.* And secondly, he tells them, it was for them and their happinesse; *I go to send you a Comforter, whilst you are in this world, and to prepare a place for you, (Iohn* 14. 2.) when you shall goe out of this world: *There are many mansions in my Fathers house, and I goe to take them up for you, and to keep your places*

places for you till you shall come thither. And therein again, how openly and candidly doth he speak to them? *If it had been otherwise*, (sayes he) *I would have told you*: You may beleewe me, I would not deceive you for all the glory I am to have in that place to which I am a going. Whom would not this opennesse and nakednesse of heart perswade? But then thirdly, the *businesse* it selfe being such as is so much for us and our happiness; how much more doth that argue the thing in hand? And indeed, Christ himselfe doth fetch from thence an argument of the continuance of his love to them. *Sover. 3. If I goe to prepare a place for you*, (if that be my errand) then doubt not of my love when I am there; All the glory of the place shall never make me forget this my businesse. When he was on earth, he forgot none of the businesse for which he came into the world: Shall I not doe my Fathers businesse? (saide he, when he was a child) yes, and he did it to the utmost, by *fulfilling all righteousness*. Surely therefore in like manner he will not forget any of that businesse which he is to do in that other world, it being the more pleasant work by far.

And

And (as I shewed in the former Discourse, out of *Heb. 6. 20.*) *He is entred as a Fore-runner*, an Harbinger, to take up places there for us; and if it could be supposed possible, himself might forget us, yet our names being all written in heaven round about him, and continually afore his eyes written there; not onely by Gods election, so *Heb. 12. 23.* *Ye are come to mount Sion, and to the heavenly Ierusalem, and to the Church of the first-borne* [which are written in heaven;] and to *Iesus, and to the blood of sprinkling, &c.* but himselfe having entred thither as an harbinger, hee hath scored them up anew with his blood, over every mansion there, which he takes up for any; Yea, he carrieth their names written in his heart, as the High-Priest did the names of the ten Tribes on his breast, when he entred into the Holy of Holies, & all this to make sure he should remember us. And he sits in Heaven on purpose to see to it, that none other should take their rooms over their heads. And therefore *1 Pet. 1. 4.* Salvation is said to be reserved in Heaven for them, that is, kept on purpose for them by *Iesus Christ*. The evill Angels had places there once,

once, but they were disposed of unto others over their heads, as the Land of *Canaan* was given *Moses* from the *Canaanites*; the reason of which was, because they had not *Christ* there to be a Mediator for them, as we have.

Then secondly, to manifest his mindfulness of them, and of all beleevvers else, hee further tels them, that when he should be in his glory, and should have once dispatched that businesse for them, and made heaven readie for them, and all the rest of his elect that are to come, that then hee meanes to come again to them: So *Chap. 14. ver. 3. If I goe and prepare a place for you, I will come againe*, which is a meere expression of love, for if hee had pleased he might have ordered it to have sent for them to him, but he meanes to come for them himselfe, and this when he is warme (as we speake) and in the height and midst of his glory in heaven, yet hee will for a time leave it to come againe unto his Spouse: And what is it for? 1. To see her, [*I will see you againe,*] and your heart shall rejoyce. 2. To fetch her; So *Iohn 14. 3. I will come againe and receive you to my selfe*. He condescends to the very lawes of Bridegrooms;

grooms ; (for notwithstanding all his greatnesse, no Lover shall put him downe in any expression of true love.) It is the manner of Bridegrooms, when they have made all ready in their Fathers houses, then to come themselves and fetch their Brides, & not to send for them by others, because it is a time of love. Love descends better then ascends ; and so doth the love of Christ, who indeed is Love it selfe ; and therefore comes downe to us himselfe : *I will come again and receive you unto my selfe,* (sayes Christ) *that so where I am, you may be also.* That last part of his speech gives the reason of this his condescending, and withall bewrayes his entire affection: It is as if he had said, The truth is, I cannot live without you; I shall never be quiet till I have you where I am, that so we may never part againe, (that is the reason of it.) Heaven shall not hold me, nor my Fathers company, if I have not you with me, my heart is so set upon you : And if I have any glory, you shall have part of it. So *ver. 19. Because I live, you shall live also.* It is a reason, and it is halfe an oath besides ; [*as I live*] is Gods oath; [*because I live*] sayes Christ; he pawns his life upon it, and desires to live

live upon no other termes; [*He shall live
to see his seede, &c. Esay. 53.*] And yet
further, the more to expresse the work-
ings and longings of his heart after them
all that while, he tels them, it shall not
be long neither ere he doth come again to
them: So *Iohn 16. 16. Againe a little
while and ye shall see me; a little while
and ye shall not see me,* (sayes he.) Which
[*not seeing him*] refers not to that small
space of absence, whilst dead and in the
grave; but rather unto that after his last
ascending, forty dayes after his Resurre-
ction, when hee should goe away, not
to be seene on earth again untill the day
of Judgement. And from that Ascension
[*a little while* (sayes he) *and you shall
see me againe;* namely, at the day of Judg-
ment. Thus *Heb. 10. 37.* it is expressly
said, (and that place may interpret this)
*a little while, and he that shall come,
will come, and will not tarry.* The words in
the Greek are [*ἐν ᾧ μικρὸν ὅσον ὅσον ὁ ἐρχόμε-
νος ἔσται*] *A little little as may be:*
Though long for the time in it selfe, yet as
little while as may be in respect of his
affection and desire, without the least
delaying to come: He will stay not a
moment longer, then till hee hath dis-
patcht

patcht all our businesse there for us. And then the doubling of the phrase, *וְיָבֹא וְיָבֹא*, (*Veniens veniet*, *Comming he will come*) implies vehemencie of desire to come, and that his minde is alwayes upon it; he is still a comming; he can hardly be kept away. Thus in the Hebrew the doubling of the phrase signifies an urgencie, vehemencie, and intensenesse of some act; as [*Expecting I have expected; Desiring I have desired;*] so [*Comming he will come:*] And as not content with these expressions of desire (which are full enough to shew his longing,) he adds over and above all these [*And will not tarry,*] and all to signify the infinite ardencie of his minde towards his Elect below, and to have all his elect in heaven about him. He will not stay a minute longer then needs must; he tarries only till he hath throughout all Ages by his Intercession prepared every roome for each Saint, that hee may entertaine them all at once together and have them all about him.

Thirdly, what his heart would be towards them in his absence, he expresseth by the carefull provision he tells them he would make for them, and the order

And takes for their comfort in his absence.
Job. 16. 18. *I will not leave you as Orphanes,* (so the word is) *I will not leave you like fatherlesse and friendlesse children at sixes and sevens,* My Father and I have but one onely friend who lies in the bosome of us both, and proceedeth from us both, (*the Holy Ghost*) and him in the meane time I will send unto you. Doing herein as a loving Husband useth to doe in his absence, even commit his Wife to the dearest friend he hath; so with Christ. *Ver. 16. I will pray the Father,* (sayes he) *and he shall give you another Comforter:* And Chap. 16. 7. he saith, *I will send him to you,* Who First, shall be a better Comforter unto you then I am to be in this kind of dispensation, (which whilst I am on earth, I am bound up towards you in) So in Chap. 16. of Iohn, v. 7. he intimates, *It is expedient (sayes he) that I goe away; for if I go not away, the Comforter will not come;* who by reason of his office, will comfort you better then I should doe with my bodily presence. And this Blessed Spirit, as hee is the earnest of Heaven, (as the Apostle speakes) so hee is the greatest token and pledge of Christs

Christs love that ever was; and such one as *the world cannot receive*, as Christ there speaks.

And secondly, hee tells them that all the comfort he shall speak to you all that while, will be but the expression of my heart towards you: For as he comes not of himselfe, but *I must send him*, (John 16. 7.) so he will speake nothing of himselfe, but *whatsoever he shall heare, that shall he speak*, (ver. 13.) and that will be all from me. So ver. 14. he sayes, *He shall receive of mine, and shall shew it unto you*. Him therefore I shall send on purpose to be in my roome, and to execute my place to you my Bride, and Spouse, and hee shall tell you (if you will listen to him, and not grieve him) nothing but stories of my love: So it is there, *He shall glorifie mee*, namely to you, (for he shall be in my selfe glorified in heaven. All his speech in your hearts will be to advance me, and to greaten my worth and love unto you; and it will be his delight to doe it: And he can come from heaven in an instant when he will, and bring you fresh tidings of my minde, and tell you the thoughts I last had of you, even at that very minute whē I am thinking

ing of them, what they are at the very time wherein he tells you them. (And therefore in that *1 Cor. 2.* by *having the Spirit, ver. 12.* we are said to *have the mind of Christ, ver. ult.*) For he dwelleth in Christs heart, and also ours, and lifts up from one hand to the other what Christs thoughts are to us, and what our prayers and faith are to Christ. So that you shall have my heart as surely and as speedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both; and if either, you shall be assured of my love thereby. And whereas (sayes he) you have the spirit now in your hearts, so *ver. 17. of Chap. 14. He now dwels in you*, yet after my ascension, *he shall be in a further measure in you*, as it follows there. And *at that day (ver. 20.) you shall know*, (namely, by his Dictate) *that I am in my Father, and you in me, and I in you*: He will tell you when I am in Heaven, that there is as true a conjunction betweene me and you, and as true a deere nesle of affection in me towards you, as is betweene my Father and me; and that it is as impossible to breake this knot, and to take off my

my heart from you, as my Fathers from me, or mine from my Father.

And then thirdly, you shall bee sure, that what hee sayes of my love to you, is all true, *for he is the spirit of truth, Cap. 16. ver. 13. as also Chap. 14. ver. 16, 17.* (which Christ speakes of him as he is our Comforter.) And as you beleeeve me when I tell you of my Father, because I come from him, so you may beleeeve him in all that he sayes of me, and of my love to you, for he comes from me.

Ay but might they say, Will not he also leave us for a time, as you have done? No, sayes Christ, *Chap. 14. 16. The Father shall give you another Comforter, and he shall abide with you for ever:* Christ speakes that in opposition to himselfe; he himselfe had beene a Comforter unto them, but he was now to be absent, but not so the Spirit, *He shall be with you for ever:* and as he is now without you, so he shall be in you; ver. 17.

In the fourth place, if this were not enough to assure them how his heart would be affected towards them, he assures them he will give them daily experience of it. Doe but try me, (sayes he)

when

when I am gone, and that by sending me word upon all occasions, what you would have me to doe for you, (and I have left my Spirit to be your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name*, (he blames them that they have asked him no more to doe for them) *but now ask and you shall receive.* And so if otherwise you will not believe, yet you shall beleeve your owne eyes; ask and you shall see your selves answered presently. *Beleeve me* (sayes he) *for the very works sake, Ioh. 14. 11.* He speaks it of the works he would doe for them, in answer to their prayers when he was gone; which should be as so many Epistles of his heart, returned in answer unto theirs: For it follows, *ver. 12.* *He that beleeveth on me shall do greater works than I, because I goe to my Father.* So that it is manifest, he spake of the former works done after his Ascension, by the Apostles and Beleevers. And how were they to get and procure them to be done? By Prayer: So it follows, *ver. 13.* *And whatsoever you shall ask in my Name, that will I doe.* And againe he sayes in *ver. 14.* *If you shall ask any thing in my Name, I will*

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will doe it. Let me but heare from you, be it every week, every day, every houre, you shal be sure of an answer, (*Open your mouthes wide, and I will fill them*) And those your Prayers shal be as continuall tokens both of your hearts towards me, and my answers shal be the like of mine to you. And yet because Christ bidding them to direct (their Letters) their Prayers to the Father, onely to send them in his name, as *Iohn* 16. 23. and therefore so they might perhaps not so cleerely come to know and discern, that his heart was in the answer to them, but in his Fathers hand onely, therefore hee addst twice in the 14. of *Iohn*, [*I will doe it, I will doe it.*] He speakes like one as forward to doe for them, as his Father is or should be; and as desirous to have them know and take notice of his hand in it: And it is as if he had said, Though you aske the Father in my name, yet all comes through my hands, and I must doe it, *and I will doe it*: there must be my hand to the warrant for every thing that is done, and my heart shall not be wanting.

In the fift place, yet further to evince his love, he not only bidsthe

thus to pray to him, and in his name
upon all occasions, but he assureth them,
that he himselfe will pray for them: and
observe but the manner of his telling
them this, it is in the most insinuating,
perswasive way of expression to con-
vince his heart to them, that men use
utter, when they would intimate the
expect care and purpose to doe a thing.
chap. 16. 26. *At that day, (namely,
after his ascension) ye shall aske, &c.*
(sayes he) [*and I say not unto you, that
I will pray the Father for you;*] no not I.
but mentioned it in the other treatise, I
will but adde this illustration to it.)
It is such a speech as men use, when they
would expresse the greatest reason that
either hath, to rest confident and assu-
re of their love; [*I doe not love you,*
as I doe 1.] It is an expressing a thing by
the contrary, which is most emphati-
cally. As when a man hath the greatest
wrong done him that can be, wee
say, *You are shrewdly hurt.* It is such
an expression as Paul used to the Corin-
thians; I converted your soules when
I thought not of it; *I caught you with
this wrong.* So sayes
he here, *I say not that I will pray for*
you,

you ; when the truth is, that it is the
 chiefest work that he doth in Heaven; *He
 lives ever to intercede*: as hee ever lives
 so to intercede ever ; and never to hold
 his peace till sinners are saved. (But this
the worke of Christ in heaven is a subject
 deserves and would take up a distinct
 large discourse by it selfe ; I will there-
 fore speake no more of it now) neither
 will I mention any other particulars
 of this his Sermon. Reade but over the
 3. Chapters, (the 14, 15, and 16.) for
 them you have the longest Sermon of
 that is recorded, and he stood the longest
 upon this theme, of any other, because
 indeed his heart was more in it then
 any point that he ever preached on.

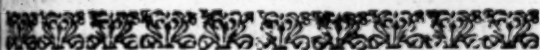
Onely if any object and say, He spake
 all this to his Disciples, to quiet and
 cifie them, and so, more in respect to
 trouble, then otherwise he would have
 spoken.

In the sixt place, reade but the
 Chapter, (the 17.) and you shall see,
 he presently goes apart and alone to
 Father, and speaks over all again
 him, that which he had said unto
 He sayes as much behind their backs
 them, as he had said before their faces.

s them. Reade it, and you will finde
that he was the same absent, that pre-
sented with them. He was therefore not
holely hearty in what he had said, but
(his heart was full of it. That Chapter
you know) contains a Prayer put up
before his suffering, and there he
makes his Will, and his last request, for
in such a style it runnes, [*Father, I*
will,] ver. 24. which Will he is gone to
execute in Heaven. And *Arminius*
did true, that this Prayer is left us by
Christ, as a summary of his intercession
for us in heaven; he spake as he meant
to doe in heaven, and indeed as if he
were now in heaven, as having done his
worke, and now come to demand his
wages; [*I have finished thy worke,*
and sayes he, ver. 4.) &c.] And where-
to hee speakes a word or two for
himselfe, (in the first five verses) he
makes five times as many for them,
the rest of the Chapter is
Prayer for them. Hee useth all
kind of Arguments to move his
Father for his children. *I have fini-*
shed the worke which thou gavest
me to doe, (sayes hee) and to save
their soules is thy worke, which remaines

to be done for me by thee : and *they are thine, and thou gavest them mee ;* and commend to thee but thine owne. *All mine are thine, and thine are mine.* He insinuates, that he of himselfe had not added a man, but useth all his interest onely for those that the Father had given him : (and what a motive is this ?) and he professeth he will not open his mouth for a man more: *I pray not for the world* (sayes he) *I will not open my lips for any one sonne of perdition; but I employ all my Blood, my prayers, and my whole interest with thee, but for those thy self hast given me.* And (sayes he) though thou hast given me a personall glory which I had before the World was; yet there is another glory which I account of almost as much; & that is in their being saved. *I am glorified in them,* (sayes he, ver 10.) *and they are my joy;* (ver 13.) and therefore, I must have them *with me where ever I am :* (ver. 24.) Thou hast set my heart upon them, and hast loved them thy selfe as thou hast loved me, and thou hast ordained them to be one in us, even as *we are one,* and therefore I cannot live long asunder from them.

I have thy company, but I must have theirs too; *I will that they be where I am*, ver. 24. If I have any glory, they must have part of it: So it follows in the fore-named verse, [*That they may behold the glory which thou hast given me,*] he speaks all this as if he had been then in heaven, and in possession of all that glory, and therefore is to be taken as an expression of his Heart in Heaven.



§. II.

Demonstrations from passages and expressions after his Resurrection.

THESE Demonstrations have been taken from his carriage and Sermon before his death, even at his first breaking of his minde unto his Disciples, concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his *Resurrection*; whence a further *Indicium* of his heart, how it would stand towards sinners when he should be in heaven, may be taken, and his love demonstrated. For his Resurrection was his first step unto

his glory, and indeed an entrance into it; when he laid downe his body, he laid down all earthly weaknesse, and passions of flesh and bloud. *It was sown* (as ours is) *in weaknesse*; but with raising of it up again, he took on him the dispositions and qualifications of an ~~immortal~~ and glorious body, *It was raised in power*. And *The dayes of his flesh* (or fraile estate) as the Author to the Hebrews, by way of distinction speakes, were past and over, at his Resurrection: and the garment of his body was new dyed, and endowed with many qualities: and thereby it was made of a stuffe fit to beare and sustaine Heavens Glory: and therefore, what now his heart upon his first rising shall appeare to be towards us, will be a certaine demonstration, what it will continue to be in heaven. And to illustrate this the more, consider, that if ever there were a tryall taken, whether his love to sinners would continue or no, it was then at his Resurrection, for all his Disciples (especially *Peter*) had carryed themselves the most unworthily towards him in that interim, that could be; and this then when he was per-

performing the greatest act of love, (namely, dying for them) that ever was shewn by any. (And by the way, so God often orders it, that when he is in hand with the greatest mercies for us, & bringing about our greatest good, then we are most of all sinning against him; which he doth, to magnifie his love the more.) You know how they all forsook him, and in the midst of his Agonie in the garden, (in which he desired their company, meerly for a reliefe unto his fadded spirit) they slept, and lay like so many blocks, (utterly senselesse of his dolours) which had they had any friendly sympathie of, they could never have done; [*Could you not watch with me one houre?*] And then you know how foulely *Peter* denied him with oathes and curses; and after that, when he was laid in the grave, they are giving up all their faith in him, *We trusted it should have been he* (say two of them) *that should have redeemed Israel*, *Luke 24. 21.* They make question whether he was the Messiah or no. Now then when Christ came first out of the other world, from the dead, cloathed with that Heart and Body which hee was to weare in heaven, what message sends

he first to them? we would all thinke, that as they would not know him in his sufferings, so he would now be as strange to them in his glory: or at least his first words shall be to rate them for their faithlesnesse and false-hood: but here is no such matter; for *Iohn 20. 17.* his first word concerning them is, *Go tell my brethren, &c.* You reade elsewhere how that it is made a great point of love and condescending in Christ so to entitle them; *Heb. 2. 11.* [*He is not ashamed to call them brethren*] (surely his brethren had been ashamed of him:) Now for him to call them so when hee was first entring into his glory, argues the more love in him towards thm. Hee carries it as *Ioseph* did in the height of his advancement, when he first brake his minde to his brethren; *I am Ioseph your brother,* (sayes he, *Gen. 45. 4.*) So Christ sayes here, *Tell them* you have seene *Iesus* their Brother, I own them as brethren still. This was his first compellation: But then what was the message it selfe that he would first have delivered unto them? that I (sayes he) *ascend to my Father, and to your Father.* A more friendly speech by far, and arguing

guing infinite more love then that of *Iosephs* did, (though that was full of bowels) for *Ioseph* after he had told them hee was their *brother*, adds, [*whom you sold into Egypt*,] he minds them of their unkindnesse, but not so Christ, not a word of that, he mindes them not of what they had done against him. Poore sinners who are full of the thoughts of their own sins, know not how they shall be able at the latter day to looke Christ in the face when they shall first meet with him: But they may relieve their spirits against this care and feare by Christs carriage now towards his Disciples, who had so much sinned against him: Be not afraid, *Your sins will be remembred no more*. Yea further, you may observe that he minds them not so much of what he had beene doing for them; He sayes not, Tell them I have beene dying for them, and they little thinke what I have suffered for them, not a word of that neither: but still his heart and his care is upon doing more: he lookes not backward to what is past, but forgets his sufferings, as a woman her travail, for joy that a man-
childe

child is borne. Having now dispatcht that great worke on earth for them, he sends them word that hee is hastening to heaven as fast as he can to doe another: And though hee knew hee had businesse yet to doe upon earth, that would hold him forty dayes longer, yet to shew that his heart was long and eagerly desirous to bee at worke for them in Heaven, hee speakes in the present tense, and tells them, *I ascend*, and hee expresseth his joy to be, not onely that he goes to *his Father*, but also that he goes to [*their Father*] to be be an advocate with him for them, of which I spake afore. And is indeede Jesus our Brother alive? and doth he call us Brethren? and doth hee talke thus lovingly of us? (whose heart would not this overcome?)

But this was but a message sent his Disciples, before he met them; let us next observe his carriage and speech at first meeting together. When hee came first amongst them, this was his salutation, *Peace be to you*, ver. 19. which he reiterates, ver. 21. and it is all one with that former speech of his used in that his parting Sermon, [*My peace*]

leave

leave with you.] After this hee breathes on them, and conveyes the *Holy Ghost* in a further measure into them, so to give an evidence, of what he would doe yet more plentifully in Heaven, and the mystery of that his *breathing on them*, was to shew that this was the utmost expression of his heart, to give them the Spirit, and that this expression came from the very bottome of his heart, (as a mans breath doth) and this it holds forth as well as that the holy Ghost proceedes from him, as well as from the Father, (which was also the meaning of it,) And to what end doth he give them the Spirit? not for themselves alone; but that they by the gifts and assistance of that Spirit might *forgive mens sinnes* by converting them to him, [*whose sinnes ever ye remit*, (namely, by your ministry) *they are remitted to them*:] His mind you see is still upon sinners, and his care for the conversion of their souls. And therefore in another Euangelist, (namely *Mark*) his last words recorded are these: *Go ye into all the World, and preach the Gospell unto every creature, and he that beleeveth shall be saved, &c.* Chap. 16. 15. And in *Luke*, Chap. 24.

ver. 46, 47. his last words on earth recorded are, [*Thus it behoved Christ to suffer and to rise, — that repentance and remission of sinnes should be preached among all Nations,* And addes, beginning at *Hierusalem*, where he had been but a very few dayes afore crucified. Of all places, one would have thought he would have excepted that, and have charged them to passe it by, but he bids them begin there: let them have the first fruit and benefit by my death, that were the actors in it. And (to that end) he also sayes, *Behold, I send you the promise of my Father, &c. ver. 49.* Another time he appeares to two of them, and then indeed he rates them, saying, *O ye fools, and slow of heart*; but for what is it? not for that they had forsaken him, but onely because they would not beleeve on him; for no other sin; so it follows, *Luke 24. 25. O ye fools, and slow of heart [to beleeve,] &c.* and so elsewhere we find him glad when any doe beleeve, as *Iohn 11. 15.* And after that, he appeares to all the eleven, and upbraids them, (the Text sayes) but with what? with their *unbelieve* and *hardnesse of heart*; still because they *beleeve not*, so


ver.

ver. 14. No sinne of theirs troubled him but their *unbelieve*: Which shews how his heart stands, to desire nothing more, then to have men beleeve in him; and this, now when glorified. Afterwards he meets with *Thomas*, and scarce chides him for his grosse unbelieve; onely tels him, it was well that *having scene, he beleeved*; but pronounceth them more blessed, *who though they have not scene, yet beleeve*: and so he is reproved, *Iohn 20.29*. Another time he shewes himselfe to his Diciples, & particularly deales with *Peter*, but yet tells him not a word of his sinnes, nor of his forsaking of him, but onely goes about to draw from him a testimony of his love to himselfe, *Peter*, (sayes he) *lovest thou me?* Christ loves to heare that note; full well doe those words sound in his ears, when you tell him, you love him, though he knows it already; as *Peter* tells him, *Thou knowest all things, thou knowest I love thee*, *Iohn 21.15*. and this Christ puts him thrice upon. And what was Christs aime in drawing this acknowledgement of love from *Peter* to him, but onely to put an engagement upon *Peter*, that

that if he loved him as he professed, and would ever shew it, then to feed his *lambes*? this is the great testimony that he would have *Peter* to shew his love in, when he should be in heaven; and this is the last charge he gives him: Which how great a testimonie is it, to shew how his owne heart was affected, and what his greatest care was upon? His heart runs altogether upon his *lambes*, upon soules to be converted; He had said afore, [*Sheep*] *I have, Iohn 10.6. which are not of this fold, them I must bring in:* (and he left his Apostles to doe it) but this here was a more moving and affectionate expression by far; for *sheep* can shift for themselves, but poore little *lambes* cannot: Therefore Christ sayes unto *Peter, Feed my Lambes*, (he calls them such, even as *Iohn*, to expresse the more love unto those he writes to, calls them *My little children.*) And to what end doth the Euangelist record these things of him after his Resurrection? One of the Euangelists that recorded them, informs us; In the 20. of *Iohn*, ver. 30. it is said, that *Iesus did many other signes, namely, after his Resurrection:* (for in the midst of the story of those things

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things done after his Resurrection it is
hespeakes these words) *which are not*
written in this Book, (but partly recor-
ded by other Euangelists, and partly con-
cealed) *but these things are written that*
ye might beleieve that Iesus is the Christ,
that is, these things done after the Resur-
rection, that so you might come to him
as to the *Messiah*, the Saviour of the
world, as willing to entertaine sinners :
and therefore the most of those things re-
corded doe tend to shew Christs heart
and carriage towards sinners after he
was risen, that so we might beleieve on
him, and that *beleieving we might have*
life through his Name.



§. III.

Demonstrations from passages in and after
his Ascension into heaven.

Let us view him next in his very as-
cending, his carriage then also will
further assure our hearts of this. *Luke 24.*
so. it is said, He lifted up his hands and
blessed them : and to put the greater
emphasis upon it, and that we might
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the more observe it, as having some great mysterie in it, *ver. 51.* it is added, [*And whilst he blessed them, he was parted from them, and carried up into heaven.*] This benediction Christ reserved to be his last act; and what was the meaning of it, but (as I have before shewne) to blesse them, even as God blessed *Adam* and *Eve*, bidding them *Increase and multiply*, and so blessing all Man-kinde that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall beleve through their word unto the end of the world. I onely add this to the illustration of it here; this mysterie is interpreted by *Peter, Acts 3. 26.* when speaking to the Jews, he sayes, *Vnto you first, God having raised up his Sonne Iesus, sent him [to blesse you.]* (and how?) *in turning away every one of you from his iniquities, & so, forgiving of them; (for, Blessed is the man whose sin is forgiven.)* Thus at his ascending.

In the next place, let us consider what Christ did when he was come to heaven and exalted there: how abundantly did he there make good all that he had promised in his last Sermon? For

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First, he instantly powred out his Spirit; and that richly, (as the Apostle to *Titus* speaks,) and he being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shewed forth this which you now see and heare, sayes the Apostle in his first Sermon after, *Acts 2. 33.* Christ then received it, and visibly poured him out. So *Ephes. 4. 8.* it is said, *He ascended up on high, and gave gifts unto men,——for the worke of the Ministry,* (ver. 15.) and for the joynting in of the Saints to the encrease of the body of Christ, (ver. 16.) that is, for the converting of elect sinners, and making them Saints. And the gifts there mentioned (some of them) remaine unto this day, in *Pastors, and Teachers, &c.* And this spirit is still in our preaching, and in your hearts in hearing, in praying &c. and perswades you of Christs very love to this day; and is in all these the pledge of the continuance of Christs love still, in Heaven unto sinners. All our Sermons and your prayers are evidences to you, that Christs heart is still the same towards sinners, that ever it was; for the Spirit that assists in all these, comes
in

in his name, and in his stead, and workes all by commission from him. And doe none of you feelee your hearts moved in the preaching of these things, at this and other times? and who is it that moves you? it is the Spirit who speaks in Christs name from heaven, & by him Christ himselfe is said to *speake from heaven. Heb. 12.25.* And when you pray, it is the Spirit that endites your prayers, and that *makes intercession for you* in your owne hearts, *Rom. 8. 26.* which Intercession of his is but the evidence & eccho of Christs intercession in heaven. The Spirit prayes in you, because Christ prayes for you: He is an intercessour on earth, because Christ is an Intercessor in Heaven. And he did take off Christs words, and used the same that he before had uttered, when he spake in and to the Disciples the words of life: so hee takes off Christs prayers also when hee prayes in us: he takes but the words as it were out of Christs mouth, or heart rather, and directs our hearts to offer them up to God. He also followes us to the Sacrament, and in that Glasse shewes us Christs face smiling on us, and through his face his heart; and thus helping

helping of us to a sight of him, we goe away rejoycing, that we saw our Saviour that day.

Then secondly, all those workes both of miracles and conversion of sinners, in answer to the Apostles Prayers, are a demonstration of this. What a hand-fell had *Peters* first Sermon after Christs Ascension, when three thousand soules were converted by it? The Apostles (you know) went on to preach forgivenesse through Christ, and in his Name, and to invite men to him; and what signes and wonders did accompany them, to confirme that their preaching? and all were the fruits of Christs Intercession in heaven: So that what he promised, (*Iohn 14. 12*) as an evidence of his minding them in Heaven, was abundantly fulfilled. They upon their asking did greater workes then he: so *Acts 4. 29, 30.* we read at the prayers of *Peter*. And *Heb. 2. 3, 4.* the Apostle makes an argument of it, *How shall we escape* (sayes he) *if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witnesse both with signes and wonders, and with*

with divers miracles? &c. Yea let mee adde this, that take all the New Testament, and all the promises in it, and expressions of Christs love, they all were written since Christs being in heaven, by his Spirit, and that by commission from Christ, and therefore all that you finde therein you may build upon, as his very heart; and thereby see, that what he once had said on earth, he repealeth not a word thereof now he is in heaven; his minde continues the same: And the consideration hereof may adde a great confirmation to our faith in the matter in hand.

Thirdly, some of the Apostles spake with him since, even many yeares after his Ascension. Thus *John*, and *Paul*, (of which the last was in heaven with him) and they both doe give out the same thing of him. *Paul* heard not one Sermon of Christs (that wee know of) whilst on earth, and received the Gospel from no man, Apostle or other, but by the immediate Revelation of *Jesus Christ* from heaven, (as he speakes, *Gal. I. 11, 12.*) He was converted by Christ himselfe from Heaven, by immediate speech and conference of Christ himselfe

himselfe with him; and this long after his Ascension. And in that one instance Christ abundantly shewed his heart and purpose to continue to all sorts of sinners to the end of the world. Thus in two places, that great Apostle telleth us; the first is *1 Tim. 1. 13. I was a persecuter, a Blasphemer, (sayes he) but I obtained mercie, and the grace of our Lord (namely, Jesus Christ) was exceeding abundant:* and upon this he declares from Christs own mouth, who spake to him from Heaven, that this is *the faithfulllest saying* that ever was uttered, *that Christ came into the world to save sinners, whereof I am chiefe, (sayes he) ver. 15.* And to testifie that this was the very scope of Christ in thus converting of *Paul*, himselfe; and was *Pauls* scope also in that narration thereof in that place, to shew so much, appeares by what follows, *ver. 16. For this cause I obtained this mercee, that in me, [first] Jesus Christ might shew forth all long suffering, for a patterne to all them that should hereafter beleieve on him unto life everlasting.* It is expresse-(you see) to assure all sinners, unto the end of the world, of Christs heart towards them:
this

this was his drift : *For this very cause* (sayes *Paul.*) The second place I alledge in prooffe of this, is the story of *Pauls* conversion, where he carefully inserts the very words that Christ himselfe spake to him from heaven, (*Acts* 26.16.) which were these, *I have appeared unto thee for this purpose, to make thee a Minister and a witnesse, — to send thee to the Gentiles, [to open their eyes and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, and an inheritance among them that are sanctified by faith that is in me.]* Brethren, these are Christs owne words since he went to heaven, and he tels *Paul* he appeared unto him to testifie thus much. This for *Pauls* conference with him.

Then againe, sixty yeares after his Ascension, did the Apostle *John* receive a Revelation from him, even when all the Apostles were dead, (for after all their deaths was that book written) and that Revelation is said to be the Revelation of *Iesus Christ* (so *Chap.* 1. 1.) in a more immediate manner, then any other of the Apostles writings : and you read that Christ made an Apparition

tion of himselfe to him, and said, *I am he that was dead, and am alive, and live for evermore, Cap. 1. 18.* Now let us but consider Christs last words, in that his last book, (the last that Christ hath spoken to us on earth since he went to Heaven, or that he is to utter til the day of judgment) you have them in the last Chapter, ver. 16. *I lesus have sent mine Angel to testifie unto you these things in the Churches: I am the root and the off-spring of David; — [and the Spirit and the Bride say Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will let him take of the water of life freely.]* They are the latter words I cite this place for; The occasion of those words was this: Christ being now in Heaven, and having promised one day to come again, and fetch us all to heaven: in the meane time marke what an echoing and answering of hearts and of desires there is mutually betweene him and us: *Him from heaven*, and beleeving *Re-verters* from below: *earth calls upon Heaven*, and Heaven calls upon earth, as the Prophet speakes. The *Bride* from earth sayes unto Christ, *Come to me*; and the Spirit in the Saints hearts below, sayes

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sayes unto him also, *Come*; and Christ cries out as loud from heaven, *Come*, in answer unto this desire of theirs; so that heaven and earth ring of it againe. *Let him that is athirst come to me; and let him that will come, come, and take of the water of life freely*: This is Christs speech unto men on earth. They call him to come unto earth, to Judgement; and he call sinners to come up to heaven unto him for mercie: They cannot desire his coming to them, so much as he desires their comming to him. Now what is the meaning of this, that upon their calling upon him to come, he should thus call upon them to come? It is in effect as if he had plainly uttered himselfe thus, I have a heart to come to you, but I must have all you my Elect that are to be on earth come to me first: You would have me come downe to you, but I must stay here till all that the Father hath given me, come to me; and then you shall be first quickly to have me with you: Here expressing how much his heart now longs after them. This to be his meaning, is evident by the words which he adds, *v. 20. He which testifies these things* (namely Christ) *sayes, [Surely I come quickly]*

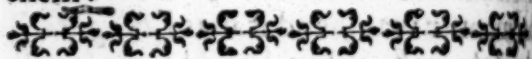
quickly.] And if we observe how much by the by (as it were) these words of Christs doe come in, it makes them the more remarkeable to shew his heart in uttering them. For this booke was intended meerely as a prophecie of the times of the Gospell untill Christs comming; unto which period of it, when *John* had brought that prophetique story, he brings in the Bride longing for that comming of Christ, [*The Bride sayes, Come.*] And so sooner sayes shee so, but Christ by way of retortion, breakes forth into the like, and sayes *Come* unto her also; yea, it puts the like observation upon it, that he had uttered the same words before, in the same booke, *Revel. 21. 6.* but notwithstanding, he will repeate them againe, and have them to bee his last words. All which shewes how much his heart was in this part of the Gospell, to invite sinners to him, that now when he is to speake but one sentence more till we heare the sound to judgement, he should especially make choice of these words. Let them therefore for ever stick with you, as being worthy to be your last thoughts when you come to die, and when you are a going to him.

He speakes indeed something else after them; but that which he sayes afterwards, is but to set a seale unto these words, and to the rest of the Scriptures, whereof this is the chiefe. And yet further to shew, that these words were purposely singled-out to be his last, and that he meant to speak no more till the day of Judgement: he therefore adds a *curse* to him, who should *adde to them*, or *take from them*. He adds indeed after that another speech, but it is only to ingeminate his willingnesse to *come quickly*, were all his elect but once come in to him, so *ver. 20.* And all this tends to assure us that this is his heart, and we shall find him of no other mind until his comming againe.

And that you may yet the more consider them to have beene thus purposely chosen by him, to be his last words, to the end to make them stick with us, let me adde another observation about them, which is, that at another time when he was upon earth, he in like manner singled out these very words (which meane the matter of them) as the conclusion and shutting up of many dayes preaching. Thus *JOHN 7. 37.* *in the last day, that great day of the Feast*

Jesus stood and cried [*If any man thirst
let him come to me and drinke:*] These
words were spoken on the last day of the
feast, after which he was to preach no
more at that time, and for a good while
after unto them: (and he had preached
upon all the former dayes of the feast, as
his manner was) and it was [*the great*]
day of the feast, when he had the greatest
audience: and you see he chooseth this for
his last sentence of that his last Sermon
then; and when he would give them
something at parting, as a *Viaticum* which
he would have them carry home with
them to feede upon above all the rest,
these are his words, *If any man thirst, let
him come to me and [drinke:]* (which
himselfe interprets to bee beleeving on
him, ver. 38.) and he stood up to speake
this; yea; he cries, sayes the text, with a
more then ordinarily elevated voice, and
with utmost vehemencie, to the intent
that all might heare this above all sayings
his: & thus in like manner at this time al-
so, when he is to speak no more, but to hold
his tongue for ever till the day of judge-
ment, (nor is to write any more Scrip-
tures) he then sends his Angel to testifie
these to be his last words; & this although

he had spoken them before: It was therefore assuredly done, to shew how much his heart was in them. They were his last words then, and they shall be mine in the closure of this Discourse, for what further evidence can there be added to them?



THE HEART OF CHRIST in Heaven, *Towards sinners on Earth.*

II. PART.

HEB. 4. 15.

For we have not an High-Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.



He onely use I shall make of these words, is, to be a foundation unto that part of that head or point of Doctrine into which I have made an entrance; which was to demonstrate the gracious

inclination and temper of Christs heart towards sinners, now he is in Heaven.

The *extrinsecall Demonstrations* of this (which I make the first part of it) are dispatched: And for a ground-work to these more *Intrinsecall Demonstrations* (which make a second part) I have chosen this Text, as that which above any other speaks his heart most, and sets out the frame and workings of it towards sinners; and that so sensibly, that it doth (as it were) take our hands, and lay them upon Christs breast, and lets us feele how his heart beats, and his bowels yerne towards us, even now he is in glory: The very scope of these words being manifestly to encourage Beleevers against all that may discourage them, from the consideration of Christs heart towards them now in heaven.

To open them, so far as they serve to my present purpose.

First, all that may any way discourage us, he here calls by the name of *Infirmities*, thereby meaning both

1. The *evill of afflictions* of what sort soever, Persecutions, &c. *from without.*
2. The *evill of sins* which doe most

of all discourage us *from within*.

And that both these are meant,

1. That under [*Infirmities*] he means persecutions and afflictions is manifest, not only in that the word is often used in that sense, as 2 Cor. 11. 30. and Chap. 12. 5. but also it is plaine, that the phrase is here so intended, for his scope is to comfort them against what would pull from them their profession, as that foregoing exhortation [*let us hold fast our profession*] implies; now that which attempted to pull it from them, were their persecutions and oppositions from without: It appeares also because his argument here of comforting them against these infirmities, is drawne from Christs example, *In that he was in all things tempted as we are.*

Yet secondly, by [*infirmities*] are meant sins also, for so in the processe of this discourse he useth the phrase, and makes them the maine object of our High-Priests pity; for in the next words Chap. 5. 2. shewing what the qualifications of the High-Priests under the Law were, (who were types of our great High-priest) he makes this one (suitable to this here mentioned) that he was to be one that *could have compassion on the ig-*

ignorant, and those that were out of the way ;
 (that is upon sinners, for sins are those
 ignorances and goings astray from
 God ;) and then adds, *in that himselfe*
was cloathed with infirmities ; that is, with
 sins. And although it is said here that
 Christ was without sin in all, yet he was
 tempted by Satan unto all sorts of sins,
 even as we are. And that by [*infirmi-*
ties] sins are mainly here intended, is yet
 more evident from the remedy propoun-
 ded against them which they are here
 encouraged to seeke for at the throne
 of grace, namely, *Grace and Mercie*.
 Therefore let us come boldly to the throns
 of Grace, that we may finde, [*Grace and*
mercie] to helpe in time of neede : So it
 followes in the next words. *Grace* to
 helpe against the power of sin, and *Mer-*
cie against the guilt and punishment
 of it ; both which are the greatest discour-
 agers to come boldly to that throne, and
 therefore he must needs intend those
 kindes of *infirmities* chiefly in this his
 encouragement and comfortory given.
 Now secondly, for a support against
 both these, he lets us understand how
 feelingly and sensibly affected the heart
 of Christ is to sinners under all these their
 D 5 *infirmi-*

infirmities, now he is in heaven (for of him advanced into heaven, hee here speaks, as appeareth by *ver. 14.*) And if the coherence with that verse be observed, we shall see that he brings in this narration of it setly, by way of preventing an objection which might otherwise arise in all mens thoughts from that high and glorious Description which he had given of him in that *14. ver.* [*We have a great high Priest who is passed into the Heavens, &c.*] He knew he would be apt from this presently to thinke, hee may bee too great to bee an High-Priest for us to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into the Heavens*, and so having cast off the frailties of his flesh which he had here, and having clothed his humane nature with so great a glory, hee therefore cannot now pittie us, as he did when he dwelt among us here below; nor bee so feelingly affected and *touched* with our miseries, as to be tenderly moved to compassionate and commiserate us, for hee is not now capable of a feeling of griefe,

griefe, and so, not of a fellow-feeling, or sympathizing with us; his state and condition now is above all such affections; which affections notwithstanding are they that should put him upon helping us, heartily and cordially. And for him to bee exposed to such affections as these, were a weaknesse, an infirmity in himsele, which Heaven hath cured him of. His power and glory is so great, that he cannot bee thus touched, even as the Angels are not: And hee is advanced far above all Principalities and powers, Ephesians 1. 15.

This the Apostle carefully pre-occupates; and it is the very objection which he takes away, *We have not an High-Priest who cannot, &c.* *Duplex negatio equipollet affirmationi*; nay, two negatives do not onely make an affirmative, but affirme more strongly; they make an affirmation contradictory to a contrary and opposite thought. Now this speech of his is as much as if he should have said, Well, let heaven have made what alteration soever, upon his condition, in glorifying his human nature, which be it never so free from fleshly passions, and

and in stead of flesh be made like heaven; let him be never so incapable of impressions from below: yet he retaines one tender part and bare place in his heart still unarmed (as it were) even to suffer with you, and to be touched if you bee. The word is a deep one, [*συμπροσθου*] *He suffers with you*, he is as tender in his bowels to you as ever he was: that hee might be moved to pittie you, he is willing to suffer (as it were) one place to be left naked, and to be flesh still, on which he may be wounded with your miseries, that so he might be your mercifull *High-Priest*.

And whereas it may be objected, that this were a weaknesse: the Apostle affirms that this is his power, and a perfection and strength (of love surely) in him, as the word *δυναμις* importeth: that is, that makes him thus able and powerfull to take our miseries into his heart, though glorified, and so to bee affected with them as if he suffered with us, and so to relieve us out of that principle, out of which hee would relieve himselfe.

There are two things which the Text gives mee occasion to take notice

tice of, and apart to handle.

First, (more generally) That Christs heart now in heaven, is as graciously affected unto sinners, as ever it was on earth.

And secondly, (more particularly) the manner how. Or thus,

1. That he is *touched with a feeling*, or *sympathizeth with us*, (as the word is.)

2. The way how this comes to passe, even through *his having beene tempted in all things like unto us*. In handling the first, I shall give those *Intrinssecall* demonstrations of it that remaine; and in handling the other, further open the text. To come therefore first to those *Intrinssecal* Demonstrations of this doctrine, which I engraft upon these words, and doth indeede shoot naturally from them, namely, *That the heart of Iesus Christ now he is in heaven, is as graciously inclined to sinners, as ever it was on earth.*

§. I.

The first sort of Intrinsecall Demonstrations drawn from the influence all the three Persons have for ever into the heart of the Humane nature of Christ in heaven.

THe first sort of Demonstrations shall be fetcht from all the three Persons, and their severall influence they have into Christs heart in heaven, to encline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetuall command to Christ to love sinners; 2. That therefore his heart continues the same for ever.

For the first, God the Father hath given *Iesus Christ a speciall command to love sinners*; and hath withall implanted a mercifull gracious disposition in his heart towards them. This I mention to argue it, because it is that which Christ alledgeth, *Iohn 6. 37.* as the originall ground of this disposition of his, *not to cast out those that come to him: For it is my Fathers will* (sayes he in the following verses) *that I should performe that which I came*
downe

downe from heaven for, ver. 38. And this lyes now still upon him now he is in heaven, as much as ever : for *his will also is*, (sayes he, ver. 39.) *that I should raise them up at the last day*, so as it must needs continue the same till then. And compare with this the 10. of *Iohn*, from ver. 15. to 18. where having discoursed before of his care and love to his sheep, to give his life for them, to know and owne them, and to bring them into the fold, &c. he concludes at ver. 18. [*This commandment have I received from my Father.*] It is his will, sayes the 6. of *Iohn*, (and if a good son knows that a thing is his fathers mind and will, it is enough to move him to doe it ; much more if it be his expresse command.) And in this 10. of *Iohn* he further sayes, that it is the command which he had received from the Father. A command is a mans will peremptorily expressed ; so as there must be a breach, if it be not fulfilled : and such a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of Gods : First that Christ should die for his sheep ; in respect to which command, he continued

ed so to love them whilst here, as to *lay downe his life for them*: so John 10. 15. but then hee tooke it up againe, and is ascended into heaven. Therefore those other two things commanded him doe concerne him when he is in glory; namely, to *receive all that come to him*, which is the second; and the third, to look that hee *lose none of those for whom he dyed*, but to *raise them up*. And for these his Fathers command lyes as strictly on him, now he is in Heaven, as for dying for them whilst he was on earth: [*This command have I received from my Father, and this is his will.*]

And together with this command, God did put into his heart (as where hee gives commands to his children, he ever useth to do) such an instinct of transcendent love towards them, as shall so strongly encline him to performe it, that he shall neede no more commands. Hee hath put such a *copy*, such an especiall love into him, as he hath put into the hearts of parents towards their owne children, more then to all other mens children which they see besides, although more beautifull and more wittie then

their own. And both this commandment, and this inclination of love towards them, we have at once expressed *Psal. 40. 8.* where giving the reason why he became our Mediator, and sacrificed himselfe, he not only sayes, *I come to doe thy will O God;* but also, *Thy law is in my bowels:* In which speech both these two are mentioned :

1. That command I mentioned is there expressed, for it is called *a Law.*

And 2. it was a law wrought into suitable *dispositions* in his heart; & therefore said to be a *Law in his heart or bowels.*

You may easily conceive what Law it was by the subject of it, his *Bowels*, which are still put for the most tender *affections;* (*Col. 3. 12. Bowels of mercie, kindnes, &c.*) It was no other then that law of love, mercie & pitie to poore sinners, which God gave him in charge, as he was to be Mediator. It was that special law which lay on him as he was the *second Adam;* like that which was given to the first *Adam, non comedendi,* over & above the moral Law, *not to eat the forbidden fruit;* such a Law was this he there speakes of: It was the law of his being a Mediator & a sacrifice (for of that he expressly speaks,

ver.

ver. 6, 7.) over and besides the morall Law, which was common to him with us. The word in the Originall is, [*In the middest*] of my bowels; to shew it was deeply engraven : it had its seat in the center; it sat neereſt, and was moſt inward in his heart.

Yea, and as that ſpeciall Law of not eating the forbidden fruit, was to *Adam*, *Præceptum Symbolicum*, (as Divines call it) given over and besides all the ten Commandments, to be a *tryall*, a *ſigne* or *ſymbole* of his obedience to all the reſt; ſuch was this Law given unto *Chriſt*, the ſecond *Adam*; ſo as that God would judge of all his other obedience unto himſelfe by this : yea it was laid on him with that earneſtneſſe by God, and ſo commended by him, as that if ever *Chriſt* would have him to love him, himſelfe muſt be ſure to love us. Thus in that place forecited, *Iohn*. 10. 17, 18. *Chriſt* comforts himſelfe with this in his obedience, [*Therefore doth my Father love me :*] It is ſpoken in relation unto his fulfilling *this* his command, formerly mentioned; and ſo withall imports, as if God ſhould love *Chriſt* the better, for the love he ſhould ſhew to

us; it pleased him so well to see Christ love us. And so it is as if God when hee gave Christ that Commandement, *ver. 18.* had said, *Sonne,* as you would have my love continue towards you, let mee see that your love towards me be shewn in being kinde to these I have given you, *whom I have loved with the same love wherewith I have loved you;* (as you have it *John 17. 23*) As God would have us shew love unto him, by loving his children: so he would have Christ also shew his love towards him by loving of us.

Now for the second branch of this demonstration, namely, that ~~that~~ love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that he is in heaven, and that as quick and as tender as ever it was on earth, even as when hee was on the Crosse, and that because of his Fathers command, it is evidenced thus. For it being a Law written in the midst of his bowels by his Father, it becomes naturall to him, and so indelible, and (as other Moral Laws of God written in the heart are) perpetuall. And as
in

in us, when we shall be in heaven, though *Faith* shall faile, and *Hope* vanish, yet *Love* shall continue, (as the Apostle speaks) so doth this love in Christs heart continue also, and suffers no decay; and is shewn as much now in receiving sinners, and interceding for them, and being pitifull unto them, as then in dying for them. And this love to sinners being so commanded and pressed upon him, (as was said) that as he would have his Father love him, he should love them; and so, being urged upon all that great love that is betweene him and his Father; this as it must needs worke and boile up a strong love in him unto sinners, so likewise the most constant and never-decaying love that could be: And this is argued from the analogie of that principle upon which Christ urgeth us to love himselfe, *Iohn 15.10.* He moveth his Disciples to keep the Commandments he gave them, and useth this argument, [*For so shall you abide in my love;*] and backs it with his owne instance, [*even as I have kept my Fathers Commandments, and abide in his love.*] Now therefore this being the great Commandment that God layeth on him, to

love

love, and die for, and to continue to love, and receive sinners that come to him, and raise them up at the latter day, certainly hee continues to keepe it most exactly, as being one of the great tyes betweene him and his Father, so to continue in his love to him. Therefore so long as hee continues in his Fathers love, (and now he is in heaven, and at his right hand, he must needs continue in highest favour with him;) so long we may be sure he continues to observe this. And thus that he should continue still to love us, both love to his Father, and love to himselfe obligeth him: we may therefore be sure of him that he both doth it, and will doe it for ever. O what a comfort is it, that as children are mutual pledges and tyes of love betweene man and wife, so that wee should bee made such betweene God the Father and the Sonne! And this demonstration is taken from the influence of the first Person of the Trinity; namely, from God the Father.

Then (secondly) this his love is not a forced love, which he strives onely to beare towards us, because his Father hath

hath commanded him to marry us; but it is his nature, his disposition: Which added to the former, affords a second demonstration of the point in hand, and is drawn from God the Sonne. This disposition is free and naturall to him; hee should not be Gods Sonne else, nor take after his heavenly Father: unto whom it is naturall to shew mercie, but not so to punish, which is his strange worke, but *mercie pleaseth him, he is the Father of mercie*, he begets them naturally. Now Christ is his owne Son, *ἰσὺς υἱός* (as by way of distinction he is called, *Iohn 6.*) and his naturall Sonne; yea, his humane nature being united to the second Person, is thereby become the naturall Sonne of God, not adopted as wee are. And if he be his naturall Sonne in priviledges, then also his Fathers properties are naturall to him; more naturall then to us, who are but his adopted sons. And if we as *the elect of God* (who are but the adopted sons) are exhorted to put on *Bowels of mercie, kindnesse, humblenesse of minde, meeknesse, &c.* (as *Col. 3. 12.*) then much more must these dispositions needes be found in Christ the naturall Sonne, and these, not put on by him

but be as naturall to him, as his Son-ship is: *God is love* (as *Iohn* sayes) and Christ is love covered over with flesh, yea, our flesh. And besides, as God hath fashioned the hearts of all men, and some of the sonnes of men, unto more mercie and pity (naturally) then others, and then the holy Spirit comming on them to sanctifie their naturall dispositions, useth to work according to their tempers; even so it is certain, that it tempered the heart of Christ, and made it of a softer mold and temper then the tenderesse of all mens hearts put together into one (to soften it) would have been of. When he was to assume an humane nature, he is brought in, saying, (*Heb. 10.*) *A body hast thou fitted me*: That is, an humane nature, fitted as in other things, so in the temper of it, for the God-head to work and shew his perfections in best. And as he took an humane nature on purpose to be a merciful High-Priest; as *Heb. 2. 14.* so such an humane nature, and of so speciall a temper and frame as might be more mercifull then all Men or Angels. His humane nature was *made without hands*; that is, was not of the ordinary make that other mens hearts are of: though

though for the matter the same, yet not for the frame of his spirit. It was an heart bespoke for on purpose to be made a *ves-
sell*, or rather *fountain* of *mercie*, wide and capable enough to be so extended, as to take in and give forth to us againe, all Gods *Manifestative mercies*, that is, all the mercies God intended to manifest to his elect : and therefore Christs heart had naturally in the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to be dispensed *unto us* ; and this heart of his to be the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being the naturall Sonne of God, how naturall must mercie needs be unto him ?

And therefore doth continue in him now he is in heaven : For though he laid downe all infirmities of our nature, when he rose again ; yet none of those graces that were in him whilst he was below : they all are in him now as much as ever, and being his nature, (for nature we know is constant) therefore still remaines. *Mat. 12. 18, 19. &c.* there is a place cited out of *Esay*, where God call-
him

him his Beloved, that is, his beloved Son, in whom alone he is well pleased; and then follows a large description of his meekness, of which in the ensuing Demonstration. You may observe, that when he was upon earth, minding to perswade sinners to have good thoughts of him, as he used that argument of his Father's command given him, so he also lays open his own disposition: *Mat. 11. 28. Come unto me you that are weary and heavy laden, — for I am meek and lowly of heart.* Men are apt to have contrary conceits of Christ, but he tells them his disposition here, by preventing such hard thoughts of him, to allure them unto him the more. We are apt to think, that he being holy, is therefore of a severe and sower disposition against sinners, and not able to bear them; no, sayes he, *I am meek*, gentleness is my nature and temper; it was of *Moses*, who was (as in other things, so) in that grace his Type: he was not revenged on *Miriam & Aaron*, but interceded for them. So sayes Christ; injuries and unkindnesses do not so work upon me, as to make me irreconcilable: it is my nature to forgive; *I am meek*. Yea, but (we might think) he being

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ing the Sonne of God, and Heire of Heaven, and especially being now filled with glory, and sitting at Gods right hand, he may now despise the lowlinesse of us here below; though not out of anger, yet out of that heighth of his greatnesse and distance that he is advanced unto, in that we are too mean for him to marry or be familiar with: He surely hath higher thoughts then to regard such poor low things as we are: and so though indeede we conceive him meeke, and not prejudiced with injuries, yet he may be too high & lofty to condescend so far as to regard or take to heart the condition of poor creatures. No sayes Christ, *am lowly* also, willing to bestow my love and favour upon the poorest and meanest. And further, all this is not semblance of such an affable disposition nor is it externally put on in the face and outward carriage onely (as in many great ones, that wil seem gentle and courteous) but there is all this *ἐν τῇ καρδίᾳ* *the heart*: it is his temper, his disposition, his nature to be gracious: which nature he can never lay aside. And though his greatnesse when he comes to enjoy it in Heaven would not a whit alter his disposition

disposition in him; appears by this, that he at the very same time when he uttered these words, took into consideration all his glory to come, and utters both that and this Declaration of his owne meeknesse with the same breath: So ver. 27. *All things are delivered to me by my Father*: and presently after for all this he sayes, *Come unto me all you that are heavie laden*, — [*I am meek and lowly*;] ver. 28, 29. Looke therefore what lovely, sweete, and delightfull thoughts you use to have of a deere friend, who is of an amiable nature, or of some eminently holy or meek Saint, of whom you thinke with your selves, I could put my self into such a mans hands; and can compromise my salvation to him (as I have heard it spoken of some:) Or look how we should have bin encouraged to have dealt with *Moses* in matter of forgiveness (who was the meekest man on earth) or treated with *Ioseph*, by what we had of his bowels toward his brethren: what thoughts we have of the tender parts of *Paul*, or *Timothy* unto the souls of men in begetting, and in nurturing & bringing them up to life (*being affectionately desirous of you*, we were willing

(sayes Paul) to impart our own selves to you, 1 Thes. 2. 8.) and this, naturally (as his word is, 2 Phil. 20.) even such and infinitely more raised apprehensions should we have of that sweetnesse and candour that is in Jesus Christ, as being much more natural to him.

And therefore the same Apostle doth make Christs bowels the patterne of his Phil. 1. 8. *God is my witnesse, how greatly I long after you in the bowels of Jesus Christ.* This phrase [*In the bowels of Christ*] hath (according to Interpreters) two meanings, and both serve to illustrate that which I intend: First, [*In the bowels of Christ*] is taken causally, as if he meant to shew that those bowels or compassions were infused into him from Christ, and so longed after thee with such kinde of bowels, as Christ wrought in him: and if so, that Christ put such bowels into him, hath he not them in himselfe much more? Paul had reason to say, [*In the bowels of Christ*] for (in this sense) I am sure (once) had scarce the heart and bowels of a man in him; namely, when he was out of Christ, how furious and

like a spirit had he against the Saints, and what havock made he of them, being ready even to pull out their bowels? And how came *Paul* by such tender bowels now towards them? who gave him now such tender affections? Even *Jesus Christ*, it was he that of a *Lion* made him a *Lamb*. If therefore in *Paul* these bowels were not naturall, but the contrary rather were naturall (to him) and yet they so abounded in him, and that *naturally*, as himselfe speakes; how much more must they needes abound in *Christ*, to whom they are native and in-bred? or else second-ly [*In*] the bowels, is put for [*Instar*] like the bowels or After the bowels, according to the analogie of the Hebrew phrase: And so then the meaning were this, Like as the bowels of *Jesus Christ* be everne after you, so doe mine. [*Bowels*] are a Metaphor to signifie tender and motherly affections and mercies: as *Luke* 1. 78. [*Through the tender mercies*] In the originall it is [*The bowels of mercie.*] Thus *Paul* when he would signifie how tender his affections were, he instances in the bowels of *Jesus Christ*, (he making *Christ* his pattern in

this as in all things else, [*Be ye followers of me, as I am of Christ.*]) Now how desirous was this great Apostle to beget men to Christ? he cared not what else he lost, so he might win some: he counted not his life deare, nay not his salvation deare, but *wisht himselfe accursed for his brethren*, (who yet were the greatest enemies Christ then had on earth) How glad was he when any soul came in? how sorry when any fell off? *falling into a new travail* (he knew not how better to expresse the anxiety of his spirit) for the *Galatians*, till Christ was *formed in them*: How comforted was he when he heard tidings of the constancie and encrease of any of their faith? *1 Thes. 3. 6, 7. and ver. 8.* he sayes, *For now we live, if you stand fast in the Lord.* Reade all his Epistles, and take the character of his spirit this way; and when you have done, look up to Christs humane nature in heaven, and think with your selves, *Such a man is Christ.* *Psalm 144.* warbles out in all these high straines of affections but the *soundings of Christ* in his bowels in Heaven in a lower key: These are naturall to Christ, they all and infinite more are eminent in him. And

is the second Demonstration taken from his owne naturall disposition as Son of God.

A third demonstration shall be taken from the Third Person of the Trinity, the holy Ghost. If the same spirit that was upon him, and in him, when he was on earth, doth but stil rest upon him now he is in heaven, then these dispositions must needs still entirely remaine in him.

This Demonstration is made up of two Propositions put together: 1. That the holy Ghost dwelling in him, concurs to make his heart thus graciously affected to sinners: And 2. that the same spirit dwells and continues in and upon him forever in Heaven.

For the first, It was the Spirit who ever-shadowed his mother, and in the meane while knit that indissoluble knot betweene our nature and the second person, and that also knit his heart unto us; It was the Spirit who sanctified him in the wombe; It was the Spirit that rested on him above measure, and fitted him with a meek spirit for the works of his mediation; and indeed for this very sake sake of meeknesse did the Spirit come more especially upon him. There-

fore when he was first solemnly inaugurated into that office at his Baptisme, for then he visibly and professedly entered upon the execution of it) the *holy Ghost descended* upon him: and how? *as a Dove*; so all the Euangelists joyntly report it. But why in the shape of a Dove? All apparitions that God at any time made of himselfe, were not so much to shew what God is in himselfe, as how he is affected towards us, and declare what effects he works in us: so here, this shape of a Dove resting upon him was to shew those speciall gracious dispositions wherewith the holy Ghost fitted Jesus Christ to be a Mediator. A Dove (you know) is the most *innocent* and most *meeke* creature, *without gall, without talions*, having no fiercenesse in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its distresses: and was therefore a fit embleme to expresse what a frame & temper of spirit the holy Ghost did upon this his descending on him, filling the heart of Christ with, and this without measure: that as sweetly as Doves doe converse with doves, sympathizing and mourning each over other, so may we

we with Christ, for he thus sympathi-
zeth with us. And though he had the
Spirit before, yet now he was anointed
with him, (in respect of such effects as
these, which appertained to the executi-
on of his office) with a larger measure, &
more eminently then before. Therefore
the Euangelist *Luke* notes upon it; (*Cap.*
4. 1.) *Iesus being full of the holy Ghost, re-*
turned from Iordan. And *Peter* also puts
the like glosse upon it, as appeares *Acts*
10. 37. for speaking there of the baptis-
me of *Iohn*, he shews how *after his being*
baptized (by Iohn.) he began to preach;
and how *God having anointed him with*
the holy Ghost, (namely, at that baptism
of his) *he went about doing good, &c.* And
that this was the principall thing signi-
fied by this descending of the holy Ghost
as a Dove upon him, (even chiefly to
note out his meekenesse, and sympathi-
zing heart with sinners, wrought in him
by the holy Ghost) is evident by two
places, where Christ himselfe puts that
my intendment on it.

The first presently after, in the first Ser-
mon that he preached after that his ha-
ving received the holy Ghost, (in the
4. of *Luke*) as by noting the

coherence will appeare : First it is noted *ver. 1.* that he returned from being baptized, *full of the Spirit*, and so was led to be tempted : then *ver. 14.* it is said again, that he returned from being tempted *in the power of that spirit*, and after this is explained by himselfe the mystery of his having received the Spirit in the likenesse of a dove, by his making this the subject matter of the first Text which he opened in his first Sermon, singled out by him on purpose, by choice, not chance, out of *Isaiah*, which he read to them, (*ver. 18.*) [*The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell to the poore, (that is, in spirit, the afflicted in conscience for sinne) he hath sent me to heale the broken-hearted, to preach deliverance to the Captives, and recovering sight to the blinde, to set at liberty them that are bruised, &c.*] And when he had read so much as concerned expressing the compassionate disposition of his spirit unto sinners (whose misery he sets downe by all sorts of outward evils) then he reads no further but closeth the Book, as intimating that these were the maine effects of the

his receiving the Spirit. [*The Spirit of the Lord is upon me, [because] he hath anointed me to preach the Gospell to the poore :*] That is, for this end, or for this very purpose hath he given mee his Spirit, *because* I was designed, or anointed to this worke, and by that Spirit also hath the anointed, or qualified mee with these gifts and dispositions, suitable to that worke.

Another place that makes the fruit and end of his receiving the Spirit then at his baptisme, to be these tender dispositions unto sinners, is that in *Mat. 12. 18, 19. &c.* out of another place of *Isaiah*, [*Behold my beloved, in whom my soul is well pleased, I will put my Spirit upon him, and he shall shew judgement to the Gentiles, &c.*] That word judgement seemes to be a terrible word, but be not afraid of it; for by [*judgement*] is meant even the doctrine of free grace and of the Gospell, that changeth and reformes men : As in like manner (according to the Hebrew phrase) in *v. 20.* *My judgment is meant the work of Gods grace on mens hearts :* When he sayes *He will send forth judgement unto victory,*] the worke of grace being the counterpane

terpane of the Doctrine of Grace. And in preaching this Doctrine (which in it selfe is good tidings) the Prophet shewes how he should carrie it with a spirit, answerable and suitable thereunto, even full of all meeknesse, stilnesse, calmnesse, and modesty, which he expresseth by proverbiall speeches, usuall in those times, to expresse so much by, [*He shall not strive, nor crie, neither shall any man heare his voice in the streets:*] that is, he shall deale with all stilnesse & meekenesse; without violence, or boisterousnesse. *Iohn* had the voice of a cryer, he was a man of a severe spirit; but Christ came piping and dancing; all melodious sweetnes was in his ministry and spirit; and in the course of his ministry he went so tenderly to worke, he was so heedfull to broken soules, and had such regard to their discouragements, that it is said *hee would not breake a bruised reede*: That is, he would set his steps with such heed, as not to tread on a reede that was broken in the least; or he would walke so lightly and softly, that if it lay in his way, though he went over it, yet hee would not have further bruised it; nor quenched either by treading out the smacking

flax, (which is easily done) or with any rushing motion have raised so much wind as to blow out a weike of a candle, (as some translate it) smoaking in the socket ; which the least stirring of the aire puffes out. All this is to expresse the tenderneffe of his heart, and this, upon his receiving the Spirit, and especially from the time of his baptizing : for then (you know) those words were together therewith uttered, [*This is my beloved Sonne in whom I am well pleased*] and they are the same words also, which together with Gods giving him the Spirit, are joyned in that 40. of *Esay*, whence those wordes now opened were taken. So that he was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this Demonstration : It is as certaine, that the same Spirit that was upon Christ, and acted his spirit here below, doth still abide upon him in heaven. It must never be said, The Spirit of the Lord is departed from *Him*, who is the Sender and Bestower of the holy Ghost upon us. And if the Spirit once

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comming upon his Members *abides with them for ever*, (as Christ promiset^h, *Iohn 14.16.*) then much more doth this Spirit abide upon Christ the Head, from whom we all (since Christ was in heaven) receive that Spirit, and by vertue of which Spirits dwelling in him, hee continues to dwell in us. Therefore of him it is said, (*Esay 11.2.*) *The Spirit of the Lord shall [rest] upon him.* Yea, and in that storie of the holy Ghosts descending upon him at his Baptisme, it is not onely recorded, that *He descended on him*, but over and above it is added, [*And abode upon him.*] Yea further, to put the greater emphasie upon it, it is twice repeated: So *Iohn 1.32.* *I saw the Spirit* (sayes the Euangelist) *descending from heaven like a Dove*, (& he adds this also as a further thing observed by him) [*and it abode upon him.*] And then againe, *ver. 33.* *I knew him not*, (sayes he) *but he that sent me*, gave me this token to know him by, *Vpon whom thou shalt see the Spirit descending*, [*and remaining on him,*] *the same is he.* And further, (as it is intimated there) he *rested thus upon him*, to that end, that he might baptize us with the holy Ghost unto the end

end of the world : [*The same* (sayes he) *is he that baptizeth with the holy Ghost.*] He at first *descends* as a Dove, and then *abides* as a Dove for ever upon him ; and this Dove it selfe came from heaven first : And therefore certainly now that C H R I S T himselfe is gone to heaven, he abides and sits upon him much more as a Dove there still. Moreover, let me adde this, that although the Spirit rested on him here without measure in comparison of us ; yet it may be safely said, that the Spirit in respect of his effects in gifts of grace and glory, rests more abundantly on himselfe in heaven, then he did upon him on the earth, even in the same sense that at his Baptisme (as was said) he rested on him in such respects more abundantly then he did before his Baptisme, during the time of his private life : For as when he came to heaven he was enstalled King and priest as it were anew, in respect of a new execution : so for the work to be done in heaven, he was anew anointed with this oyle of gladnesse above his fellowes, (as *Psalm. 45. 7.*) Which place is meant of him especially as he is in heaven, at Gods
right

right hand in fulnes of joy, (as *Psalm*. 16. ult. it is also spoken of him:) when also it is, that he goes forth in his majesty to conquer, (as ver. 4. of that 45. *Psalm*.) And yet then, *Meeknesse* is not far off, but is made one of his dispositions in this height of glory: So it followes in the fore-cited v. *In thy majesty ride prosperously, because of Truth and Meeknesse, &c.* And to confirme this, *Peter* sayes, (*Acts* 2. 36.) that *That same Iesus whom you (Jewes) have crucified, God hath made* (namely, now he is risen and ascended) *both Lord and Christ: [Lord]* that is, hath exalted him as King in Heaven; and *[Christ]* that is, hath also anointed him, (and this Oile is no other then the holy Ghost) with whom (the same *Peter* tels us) he was anointed at his baptisme, *Acts* 10. 38. Yea, and because he then when he came to heaven did at once receive the Spirit in the fullest measure that for ever hee was to receive him; therefore it was that he shed him downe on his Apostles; and baptized them with him, (as in that 2. of the *Acts* we reade.) Now it is a certaine rule, that *whatsoever* we receive from Christ, that hee himselfe first receives in himselfe for us. And so one reason.

reason why this oile ran then so plentifully downe on the skirts of this our High-priest, that is, on his members the Apostles and Saints, (and so continues to doe unto this day) is because our High-Priest and Head himselfe was then afresh anointed with it. Therefore *ver. 33.* of that 2. of the *Acts*, *Peter* giving an account how it came to passe that they were so filled with the holy Ghost, sayes, that Christ *having received from the Father the promise of the holy Ghost, had shed him forth on them*; which receiving is not to be only understood of his bare and single receiving the promise of the holy Ghost for us, by having power then given him to shed him downe upon them, as God had promised, (though this is a true meaning of it) but further that hee had received him first as poured forth on himselfe, and so shed him forth on them: according to that rule, that what ever God doth unto us by Christ, he first doth it unto Christ: all promises are made and fulfilled unto him first, and so unto us in him; all that he bestowes on us, hee receives in himselfe. And this may be one reason why (as *J O H N 7. 39.*) the Spirit was not as yet given, because

cause Iesus was not as yet glorified. And therefore now he is in Heaven, he is said to have the seven spirits: so Revel. 1. 3. (which booke sets him out as he is since he went to heaven.) Now *those seven spirits* are the holy Ghost, for so it must needs be meant, and not of any creature, as appears by the 4. ver. of that Chap. where *grace and peace* are wisht from *the seven spirits*: so called, in respect of the various effects of him both in Christ and us, though but one in person. And seven is a number of perfection, and is therefore there mentioned, to shew, that now Christ hath the Spirit in the utmost measure that the humane nature is capable of. And as his knowledge (which is a fruit of the Spirit) since his ascension is enlarged, (for before he knew not when the day of Judgement should be, but now when he wrote this booke of the Revelation he did) so are his bowels (I speake of the humane nature) extended; all the mercies that God meanes to bestow being now actually to run through his hands, and his particular notice, and he to bestow them not on Jewes only, but on Gentiles also, who were to be converted
after

after he went to heaven. And so he hath now an heart adequate to Gods own heart, in the utmost extent of shewing mercie unto any whom God hath intended it unto.

And this is the third demonstration from the *Spirits* dwelling in him; wherein you may help your faith, by an experiment of the holy Ghost his dwelling in your own hearts, and there not onely working in you meeknesse towards others, but pittie towards your selves, to get your soules saved; and to that end, stirring up in you incessant and *unutterable groanes* before the Throne of grace, for grace and mercie. Now the same spirit dwelling in Christs heart in heaven, that doth in yours here, and alwayes working in his heart first for you, and then in yours by commission from him; is an evidence that that Spirit stirs up in him bowels of mercie infinitely larger towards you then you can have unto your selves.

§. II.

A second sort of Demonstrations from severall engagements now lying upon Christ in heaven.

THere are a second sort of Demonstrations which may be drawn from many other severall engagements continuing and lying upon Christ now he is heaven, which must needs encline his heart towards us as much, yea more then ever. As

1. The continuance of all those neere and intimate Relations and alliances unto us of all sorts; which no glory of his, can make any alleration in: and therefore not in his heart and love, nor declining any respects and offices of love, which such relations doe call for at his hands. All relations that are naturall, such as betweene father and child, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be dissolved. These fleshly relations indeede doe cease in that other world, because they were made onely for this world: as ROM. 7. 1. *The wife is bound*

bound to her husband but so long as he liveth: but these relations of Christ unto us were made in order to *the world to come* (as the Epistle to the Hebrews calls it:) and therefore are in their full vigour and strength, and receive their compleatment therein. Wherefore it is, that Christ is said to be *the same to day, yesterday, and for ever*, HE B. 13. 8. To illustrate this by the constant and indissoluble tie of those relations of this world, whereto no difference of condition, whether of advancement or debasement, can give any discharge. We see in *Ioseph*, when advanced, how as his relations continued, so his affections remained the same to his poore brethren (who yet had injured him,) and also to his father. So *Gen. 45.* where in the same speech hee mentioneth both his owne greatest dignities, and advancement, [*God hath made me a Father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt*] (so *ver. 8.*) and yet withall he forgetteth not his relations, [*I am Ioseph your brother,*] (*ver. 4.*) even the same man still. And his affections appeared also to be the same; for he wept over them and could not refraine himselfe,
as

as you have it, *ver. 1, 2.* And the like he expresseth to his Father, *ver. 9. Goe to my father, and say, Thus saith thy sonne Joseph, God hath made me Lord over all Egypt: (and yet thy sonne Ioseph still.)*

Take another instance (wherein there was but the relation of being of the same countrey and alliance) in *Esther*, when advanced to be Queene of an hundred twenty and seven Provinces; who when shee was in the armes of the greatest Monarch on earth, and enjoyed highest favour with him; yet then shee cryes out, *How can I endure to see the evill that shall come unto my people, or how can I endure to see the destruction of my kindred?* So *Chap. 8.6.* She considered but her relation, and how doth it worke in her veyns by a sympathie of blood? Now much more doth this hold good of husband and wife, for they are in a neerer relation yet. Let the wife have beene one that was poore and meane, fallen into sicknesse, &c. and let the husband be as great and glorious as *Solomon* in all his royalty, all man-kinde would cry shame on such a man, if he should not owne his wife, and be a husband in all love and respect to her still. But beyond all

all these relations, the relation of Head and Members, as it is most naturall, so it obligeth most : *No man ever yet hated his own flesh*, (sayes the Apostle) (though diseased and leproous) *but loveth and cherisheth it*. And it is the law of Nature, that if *one member be honoured*, all the members are to *rejoice with it*, (1 Cor. 12. 26.) and if *one member suffer*, all the rest are to *suffer with it*. Even so is Christ, (as ver. 12.) And these relations are they that doe move Christ to continue his love unto us. *Jesus knowing that he was to depart out of this world, having loved his own who were in the world, he loved them unto the end*, John 13. 1. And the reason thereof is put upon his relation to them ; they were *his owne* ; and his owne by vertue of all relations whatsoever, his owne brethren, his owne Spouse, his owne flesh ; and *the very world will love its own*, (as himselfe speakes) much more will he himselfe love his own. *He that provides not for his own family, is worse then an Infidel*, (sayes the Apostle) Now though Christ be in Heaven ; yet his people are his family still : They are remainers to him, though they be on earth ; and this, as truly as those that stand about his

his person now he is in his glory. So that speech evidently declares, [*Of whom the whole family in heaven & earth is named*] They all together make up but one and the same family to him as their Lord. Christ is both the *founder*, the *subject*, and the most perfect *exemplar* and *pattern* to us, of all the relations that are found on earth. First he is the founder of all relations and affections that accompany them both in nature and grace. As therefore the Psalmist argues, *Shall he not see who made the eye?* So doe I; Shall not he who put all these affections into parents, and brothers suitable to their relations, shall not he have them much more in himselfe? *Though* our Father Abraham being in heaven *be ignorant of us*, and Israel acknowledge us not, yet O Lord, thou art our Father, and our redeemer, &c. *Isai.* 36. 16. the Prophet speakes it of Christ; as appeares by ver. 1. and 2. and in a prophecie of the Jews Call; and he speakes it of Christ as supposed in heaven, for he adds, *Looke downe from Heaven, and behold from the habitation of thy holinesse and thy glory.* There are but two things that should make him to neglect sinners; his holinesse, as they

they are sinners, and his *glory*, as they are meane and low creatures: Now hee there mentions both, to shew, that notwithstanding either as they are sinners he rejects them not, and as they are base and mean he despiseth them not.

2. He is the *Subject* of all relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Christ is all: No one relation being sufficient to expresse his love, wherewith he loveth and owneth us. And therefore he calls his Church both *Sister* and *Spouse*, *Cant. 5. 1.*

3. He is the *patterne*, and exemplar of all these our relations, and they all are but the copies of his. Thus in *Ephes. 5.* Christ is made the pattern of the relation and love of husbands; *Husbands* (sayes the Apostle) *love your wives, as Christ loved his Church, so ver. 25. Yea ver. 31, 32, 33. the marriage of Adam,* and the very words he then spake, of saving to a wife, are made but the types and shadows of Christs marriage to his Church. Herein I speak (sayes he) *concerning Christ and the Church: and this is a great mysterie.* First, a *mystery*, that is, this marriage of Adam was ordained *hiddenly*,

to represent and signifie Christs marriage with his Church. And secondly, it is a *great* mysterie, because the thing thereby signified is in it selfe so great, that this was but a shadow of it. And therefore all those relations, and the affections of them, and the effects of those affections, which you see and read to have been in men, are all, and were ordained to be (as all things else in this world are) but shadows of what is in Christ; who alone is the truth and substance of all similitudes in nature, as well as of the Ceremoniall types.

If therefore no advancement doth ought to alter such relations in men, then not in Christ. *He is not ashamed to call us brethren, as Heb. 2. 11.* And yet the Apostle had just before said of him, *ver. 9. We see Iesus crowned with glory and honour.* Yea and as when one member suffers, the rest are touched with a sympathy, so is it with Christ. *Paul persecuted the Saints, the members, and why persecutest thou me?* cryes the Head in heaven: the foot was trodden on, but the Head felt it, though crowned with glory and honour. *We are flesh of his flesh, and bone of his bone, Ephes. 5. 30.* and therefore

As *Esther* said, so sayes Christ, *How can I endure to see the evill that befalls my people?* If a husband hath a wife that is meane; and he become a King, it were his glory and not his shame to advance her; yea, it were his shame to neglect her: specially, if when the betrothment was first made, shee was then rich and glorious, and a Kings daughter: but since that, fallen into poverty and misery. Now Christs Spouse, though now shee be fallen into sinne and misery, yet when she was first given to Christ by God the Father, (who from all eternity made the match) shee was looked upon as all glorious. For in election, at first, both Christ and we were by God considered in that glory which he meanes to bring us and us unto at last; that being *first Gods intention*, which is *last in execution*. For God at the beginning doth look at the end of his workes, and what he meanes to make them. And he then primitively intending to make us thus glorious as we shall be, hee brought and presented us to his Sonne in that glasse of his decrees, under that face of glory wherewith at last he meant to endow us. He shewed us to him as

apparellled with all those jewels of grace and glory which we shall weare in heaven, he did this then, even as he brought *Eve* unto *Adam*, whose marriage was in all the type of this: so that as this was the first Idea that God tooke us up in, and that we appeared in before him, so also wherein he presented us then to Christ, and (as it were) said, such a wife will I give thee. And as such did the second person marry us, and undertooke to bring us to that estate. And that God ordained us thus to fall into sinne and misery, was but to illustrate the story of Christs love, and thereby to render this our Lover and Husband the more glorious in his love to us, & to make this primitive condition whereunto God meant again to bring us, the more eminently illustrious. And therefore we being married unto him, when we were thus glorious in Gods first intention, although his decrees about the execution of this, or the bringing us to this glory wee fell into meannesse and misery before we attained to it; yet the marriage still holdeth. Christ tooke us to run the same fortune with us, and that we should doe the like with him. And hence it was that we

ing false into sinne, and so our *flesh* become *frail* and *subject to infirmities*, that he therefore *tooke part of the same*, as *Heb.* 2. 13. And answerably on the other side, he being now advanced to the glory ordained for him, he can never rest till he hath restored us to that beauty wherein at first we were presented to him, & till he hath purged & *cleansed us*, that so he may present us to himselfe a *glorious Church*, as you have it, *Eph.* 5. 26. 27.) even such as in Gods first intentiō we were shewn to him to become, having that native & originall beauty, & possessing that estate wherein he looked upon us, when he first tooke liking to us, and married us. This is argued there from this very relation of his being our husband, *ver.* 25, 26. And therefore though Christ be now in glory, yet let not that discourage you, for he hath the heart of a husband towards you, being *betrothed unto you for ever*, in *faithfulnesse*, and in *loving kindnesse*, (as *Ios.* 2.) and the Idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that he will never cease to sanctifie and to cleanse you, till he hath restored you to that beauty which once he took such a liking of.

A second engagement. This love of his unto us is yet further encreased, by what he both did, and suffered for us here on earth, before he went to heaven. *Having loved his own*, so far as to die for them, *he will certainly love them unto the end*, even to eternity. We shall finde in all sorts of relations, both spirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effects those eminent sufferings of Christ for us, have certainly produced in him; we may see this in parents, for besides, that naturall affections planted in mothers towards their children, (as they are theirs) the very paines, hard labour and travail, they were at in bringing them forth, encreaseth their affections towards them, and that in a greater degree then Fathers beare. And therefore the eminencie of affection is attributed unto that of the *mother* towards her childe, and put upon this that it is *the sonne of her wombe*, *Isai. 49. 15*. And then, the performing of that office and worke of nursing them themselves, (which yet is done with much trouble & disquietment) doth (in experience) yet more

more endear those their children unto them which they so nurse, to an apparent difference of bowels and love, in comparison of that which they put forth to others of their own children which they nursed not. And therefore in the same place of *Esay*, as the mothers affection to the sonne of her womb, so to her sucking child, is mentioned, as being the highest instance of such love. And as thus in paternall affection, so also in conjugall. In such mutuall loves in the pursuing of which, there have any difficulties or hardships beene encountred; and the more those lovers have suffered the one for the other, the more is the edge of their desires whetted, and their love increased; and the party for whom they suffered, is thereby rendred the more deere unto them.

And as it is thus in these naturall relations, so also in spirituall; we may see it in holy men, as in *Moses*, who was a mediator for the Jewes, as Christ is for us; *Moses* therein being but Christs Type and shadow, and therefore I take rather instance in him. He under God hath beene the deliverer of the people of Israell out of *Egypt*, with the hazard of
F 4 his

his owne life, and had led them in the Wildernesſe, and given them that good Law that was their wiſdome in the fight of all the Nations, and by his prayers kept off Gods wrath from them. And who ever (of all thoſe *Heroes* we reade of) did ſo much for any Nation, who yet were continually murmuring at him, and had like once to have ſtoned him? and yet, what he had done for them did ſo mightily engage his heart, and ſo immoveably point and fixe it unto their good, that although God in his wrath againſt them, offered to make of him alone a greater and mightier Nation then they were, yet *Moses* reſuſed that offer, (the greateſt that ever any Son of *Adam* was tempted with) and ſtill went on to intercede for them, and among other uſed this very argument to God, even the conſideration of what he had already done for them, (as *with* what great might and power he had brought them out of *Egypt*, &c.) thereby to move God to continue his goodneſſe unto them, ſo *Exod.* 32. 11. and elſewhere; And this overcame God, as you may reade in the 14. ver. of the fore-named Chap. Yea, ſo ſet was *Moses* his heart upon

upon them, that he not only refused that former offer which God made him, but he made an offer unto God of himselfe, to sacrifice his portion in life for their good: *Rather (sayes he) blot me out of the book of life: So ver. 32.*

And we may observe the like zealous love in holy *Paul*, towards all those converts of his, whom in his Epistles he wrote unto; towards whom, that which so much endeared his affections, was the pains, the cost, the travaile, the care and the sufferings that he had had in bringing them unto Christ. Thus towards the *Galatians*, how solicitous was he? how afraid to lose his labour on them? *I am afraid of you, lest I have bestowed upon you labour in vain: so he expresseth himselfe, Gal. 4. 11. and ver. 19.* He utters himselfe yet more deeply; *My little children (sayes he) of whom I again travail in birth, untill Christ be formed in you.* He professeth himselfe content to be in travail again for them, rather then lose that, about which he had been in travail for them once before.

Now frō both these examples (whereof the one was Christs Type, and the other the very copy and patern of Christs heart)

heart) we may raise up our hearts to the perswasion of that love and affection which must needs be in the heart of Christ, from that which he hath done and suffered for us.

First, For *Moses*, did *Moses* ever doe that for that people, which Christ hath done and suffered for you? He acknowledged that he had *not borne that people in his wombe*, but Christ bare us all, and we were the *travaile of his soule*, and for us he endured the *birth-throws* of death (as *Peter* callsthem, *Acts* 2. 24.) And then for *Paul*, was *Paul* crucified for you? (sayes *Paul* likewise of himselfe) but Christ was, and he speakes it the more to enhaunce the love of Christ. Or if *Paul* had beene crucified, would, or could it have profited us? no; If therefore *Paul* was contented to have beene in travail again for the *Galathians*, when he feared their falling away; then how doth Christs heart worke much more towards sinners? he having put in so infinite a stock of sufferings for us already which he is loath to lose; and hath so much love to us besides, that if wee could suppose that otherwise we could not be saved, hee could bee content to
be

bee in travail again, and to suffer for us afresh: but he needed to doe this but *once*, (as the Apostle to the *Hebrews* speaks:) so perfect was his Priesthood. Be assured then, that his love was not spent or worne out at his death, but encreased by it. His love it was that caused him to die, and to *lay downe his life for his sheepe*; and *greater love then this, hath no man*, (said himselfe before he did it) but now having dyed, this must needs cause him from his soule to cleave the more unto them.

A cause, or a person that a man hath suffered much for, according to the proportion of his sufferings, is ones love and zeale thereunto; for these doe lay strong engagement upon a man: because otherwise hee loseth the thanks and the honour of all that is already done and past by him. *Have you suffered so many things in vain?* sayes the Apostle to the *Galathians*, Cap. 3. 4. where he makes a motive & an incitement of it, that seeing they had endured so much for Christ, and the profession of him, they would not now lose all for want of doing a little more. And doth not the same disposition remaine in Christ? especially seeing the

the hard work is over & dispatcht which he was to doe on earth ; and that which now remaines for him to doe in heaven , is far more sweete and full of glory , and as the *reaping in joy* of what he had here *sowne in teares*. If his love was so great, as to hold out the enduring so much then , now when that brunt is over, and his love is become a tryed love , will it not continue ? If when tryed in adversity, (and that is the surest and strongest love) & in the greatest adversity that ever was ; if it then held, will it not in his prosperity much more ? Did his heart stick to us , and by us in the greatest temptation that ever was ; and will his glorious and prosperous estate take it off, or abate his love unto us ? Certainly no : [*Iesus the same to day , yesterday , and for ever.*] *Heb. 13. 8.* When he was in the midst of his paines , one for whom he was then a suffering, said unto him, *Lord remember me when thou comdest into thy Kingdome* ; and could Christ minde him then ? (as you know he did , telling him, *This day shalt thou be with mee in Paradise*) then surely when Christ came to Paradise, he would doe it much more ;

more; and remember him too, by the surest token that ever was, and which hee can never forget, namely, the paines which he was then enduring for him. *He remembers both them and us still*, (as the Prophet speakes of God.) And if he would have us *remember his death till he comes*, so to cause our hearts to love him; then certainly himselfe doth it in Heaven much more. No question but he remembers us, as he promised to doe that good thiefe, now he is in his Kingdome. And so much for this second Engagement.

A 3. engagement is the engagement of an *Office*, which still lyes upon him, and requires of him all mercifulnesse and graciousnesse towards sinners that doe come unto him. And therefore whilst he continues in that place, and invested with that office, (as he for ever ever doth) his heart mult needes continue full of tendernesse and bowels. Now that office is the office of his *Priesthood*; which this Text mentions; as the foundation of our encouragement to come boldly to the Throne of grace for grace and mercie, — *seeing we have a great High [Priest] entred into the Heavens.*

Two things I am to shew, to make up this Demonstration :

First, that this office of High-Priesthood is an office erected wholly for the shewing of grace and mercie.

And secondly, that this office doth therefore lay upon Christ a duty to be in all his dispensations full of grace and mercie ; and therefore his heart remains most certainly suited and framed thereunto.

For the first. The office of High-Priesthood is altogether an office of grace : And I may call it the *Pardon-office*, set up and erected by God in heaven ; and Christ, he is appointed the *Lord and Master* of it. And as his *Kingly office* is an office of power and dominion , and his *Propheticall office* an office of knowledge and wisdom ; so his *Priestly office* is an office of grace and mercie. The High-Priests office did properly deale in nothing else. If there had not been a *Mercie-seat* in the Holy of Holies , the High-Priest had not at all been appointed to have gone into it. It was Mercie , and Reconciliation , and Atonement for sinners , that he was to treat about, and so to officiate for at the *Mercie-seat* ; He had had other-

wife no worke, nor any thing to doe when hee should come into the most holy place. Now this was but a typicall allusion unto this office of Christs in heaven. And therefore the Apostle (in the Text) when he speakes of this our High-Priests being entred into heaven, he makes mention of a *Throne of grace*, and this in answer to that in the Type both of the High-Priest of old, and of the *Mercie-seat* in the Holy of Holies. And further to second this, the Apostle goes on to open that very Type, and to apply it unto Christ, unto this very purpose which we have now in hand, in the very next words to my Text, *Chap. 5. 1, 2, 3. verses*; in which he gives a full description of an *High-Priest*, and all the *properties* and requisites that were to be in him, together with the eminent and principall *end* that that office was ordained for. Now the great and essentiall *qualifications* there specified, that were to be in a High-Priest, are *Mercie* and *Grace*, and the *ends* for which he is there said to be ordained, are works of *Mercie* and *Grace*. And besides what the words in their single standing doe hold.

hold forth to this purpose; observe that they come in to back and confirme this exhortation in the Text, wherein he had set forth CHRIST as an *High-Priest touched with the feeling of infirmities*; and that therefore wee should come with boldnesse for grace and mercie: for every *High-Priest* (sayes hee) taken from among men is ordained for men in things pertaining to God: that he may offer both gifts and sacrifices for sinne. One who can have compassion, &c. So that these words are a confirmation of what he had before in this my Text spoken; and doe set out Christ the substance, in his grace and mercifulnesse, under Aaron and his sons the shadows, for the comfort of beleivers.

Now first, for the *ends* for which those *High-Priests* were appointed, they speake all nothing but grace and mercy unto sinners; it is said, he was one *ordained* [*for men,*] to offer both *gifts and sacrifices for sinnes*. There is both the *finis cuius*, the end for whom, and the *finis cui*, the end for which he was ordained.

1. For whom, He was ordained for
men,

men, that is, for mens cause, and for their good: Had it not been for the salvation of men, God had never made Christ such a Priest; and if so, then he is wholly to employ all his interest and power for them, for whose cause he was ordained Priest, and that in all things that are betweene God and them. He is to transact *αὐτῶν καὶ Θεοῦ*, (as the words are) all things that are to be done by us *towards God* or for us *with God*; he is to take up all our quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to do all that which God would have done for our salvation. And that he might doe this willingly, kindly, and naturally for us, as every High-Priest was *taken from among men*; so was Christ, that hee might be a Priest of our owne kinde, and so be more kinde unto us, then the nature of an Angel could have beene. And how much this conduceth to his being a mercifull High-Priest, I shall shew anon.

2. The end for *which* every High-Priest was ordained, shews this. He was to offer gifts & sacrifices for sins: 1. *Sacrifices*

sifices for sins, to pacifie Gods wrath against sinne, and 2. *gifts* to procure his favour. You know the Apostle in the foregoing words had mentioned *Grace* and *Mercie*, and encouraged us to come with boldnesse unto this High-Priest for both; and answerably to encourage us the more, he sayes, the High-Priest by his office was to offer for both; *Gifts* for to procure all *grace*, and *sacrifices* for to procure all *mercie* for us, in respect of our *sins*. Thus you see the end which he is ordained for, are all matter of grace and mercie, and so of encouragement unto men for the obtaining of both, *ver. 1.*

3. The *qualification* that was required in a High-Priest, was that he should be *one that could have compassion*, &c. and this is set forth, *ver. 2.* He that was High-Priest was not chosen into that office for his deepe wisdome, great power, or exact holinesse; but for the mercie and compassion that was in him. That is it which is here made the speciall (and therefore the onely mentioned) property in an High-Priest, *as such*; and the speciall and essentiall qualification that was in-

inwardly and internally to constitute him and fit him for that office: as Gods appointment did outwardly and externally, as *ver. 4.* hath it. And the word [*δυναμις*], [*that can, or is able*] imports an inward faculty, a spirit, a disposition, a heart that knowes how to be compassionate. And it is the same word that the Apostle had before used, to expresse Christs heart by, even in the words of the Text, [*δυναμις συμποθῆσαι*] that is, [*Who can be touched with the feeling of our infirmities.*] And he had also used it of him afore that in the point of mercie, *Chap. 2. 18.* [*δύναται, &c.*] [*he is able*] to succour &c. which is not meant of any externall power (which we usually call *Ability*) but of an internall touch in his will; Hee hath an *heart able* to forgive, and to afford help.

Now therefore if this be so essentiall a property to an High-Priest *as such*; then it is in Christ, most eminently. And as Christ had not bin fit to have bin Gods King, if he had not had all power and strength in him, which is essentiall to constitute him a King; so nor to have beene Gods *High-Priest*, if he had not had

had such an *heart* for mercifulnesse; yea, and no longer to have beene a Priest, then he should continue to have such a heart. Even as that which internally qualifies a *Minister* for the ministry is his *gifts*, which if he loseth, he is no longer to bee in that office: Or as reason makes a man a *man*, which if he loseth he becomes a beast: Thus no longer should Christ continue to be a Priest, then hee hath an heart that *can have compassion*, (as this second verse hath it.) And the word which we translate [*to have compassion*] is exceeding emphaticall, and the force of it observable; it is in the Originall [*ὡς τὸ ἐλεῆναι*] and signifies [*to have compassion according to every ones measure and proportion*] Hee had said of Christ in the words of my text, that he was *ouched with the feeling of our infirmities*, or that, *hee had a suffering with us in all our evils*: and this word also here used imports a *suffering*: But then, some greatly distressed soules might question thus; though he pities me, and is affected, yet my misery and sinnes being great, will hee take them in to the full, lay them to heart to pity me according to the greatnesse of

of them? To meete with this thought therefore, and to prevent even this objection about Christs pity, the Apostle sets him out by what was the duty of the High-Priest who was his shadow; that he is one that *can have compassion according to the measure of every ones distresse*; and one that considers every circumstance in it, and will accordingly afford his pity and helpe, and if it be great, he hath a great fellow-feeling of it, for he is a great High-Priest: Thy misery can never exceede his mercy. The word here used comes from [*μετρίῳ*] a measure, and [*παθεῖν*] to suffer. And that it is the Apostles scope to hold this forth in this word, is evident by what followes, for he on purpose makes mention of those severall degrees, proportions and ranks of sinners under the old Law, who were capable of mercie and compassion, *who can have compassion* (sayes he) *on the* [*ignorant,*] & *on them that are* [*out of the way*] In the old Law you may read of severall degrees & kinds of sins, for which God appointed or measured out differing and proportionable sacrifices. So for sinnes of ignorance there was one kinde of sacrifice *Levit. 4,*
ver.

ver. 2, & 5. and another for finnes against knowledge; or such as were wittingly committed, Chap. 6. ver. 2, 3. compared with ver. 6. Now when any sinner came to the High-Priest to make atonement for him, the Priest was wisely to consider the kinde and proportion of his sinne; as whether it were a sinne of meere ignorance, or whether it were against knowledge, and accordingly he was to proportion a sacrifice, and to mediate for him: And so he did *us recondit*, *pity him according to measure*, or according to reason or discretion, (as in the margent it is varied.) And therefore the Apostle here mentions both the ignorant, (that is, those that sinne out of meere ignorance) and *them that are gone out of the way*, namely, by wilfull and witting iniquity. And so by this property that was to be in the High-Priest, doth he here set forth Christ. As the measure of any mans neede and distresse is from sinne and misery, accordingly is he affected towards him. And as wee have finnes of severall sizes, accordingly hath he mercies, and puts forth a mediation proportionable; whether they be ignorances, or sins of daily incurfion,

or else sins more grosse and presumptuous. And therefore let neither of them discourage any from comming unto Christ for grace and mercie.

So that (for the closure of this) here is both the *qualification* disposing him for his office, a *mercifull compassionate* esse; and here are the ends of this office, even to deale mercifully with all sorts of sinners according to the proportion and measure of their finnes and miseries. From each of which doe arise these Corollaries which make up the demonstrati- on in hand as the conclusion: 1. That he is no longer fit for this place, then he continues to be of a gracious disposition, and one that *can have compassion*. 2. that he can no longer be *faithfull* in the discharge of this office, (according to the ends for which it was appointed) then hee shewes all grace and mercy, unto them that come unto his Throne of grace for

And that is the second thing which I first propounded; that this office did lay a *duty* upon him to have *compassion*: And it necessarily followes from the former. And answerably to confirme this, we have both these two brought to our hands

hands in one place together (and which is a parallel place to this last interpreted) it is *Heb. 2. 17.* [*That hee might bee mercifull and a faithfull High-Priest &c.*] He is at once here said to be both *mercifull* and *faithfull*: And both are attributed to him, in respect of this High-Priests office, [*faithfull* [*High-Priest*:] and that as it is to be executed in heaven, after the dayes of the flesh ended. For the Apostle giving the reason of it and shewing what it is that fits him to be such an High-Priest, addes, *ver. 18.* [*In that himselfe [hath] suffered:*] that it relates to the time after his sufferings ended. Now in that he is said to be [*mercifull,*] this relates to that internal disposition of his heart, (before spoken of) qualifying him for this office; and in that he is said to be [*faithfull,*] that respects his execution of it; he is faithfull in the discharge of the duty which that place layes on him.

So then, this goes further then the former, for it shewes that to exercise mercy is the duty of his place, and that, if he will be *faithfull*, he must be *mercifull*. For *faithfulness* in any office, imports an exact performance of some thing

thing appointed by him, who designs
one to that office, and that as a duty :
and that this is a true description of *faith-
fulness*, and also that this *faithfulness*
so described is in Christ, we have at
once implied, in that which immedi-
ately follows in the beginning of the
Chap. ver. 3. Who was (sayes the Apo-
le, going on to speak of Christ) *faithfull*
to him that appointed him, as Moses also
you faithfull in all his house : we have the
same thing as expresly spoken in that
re-quoted place, *Heb. 5.* (in the next
words to those we even now opened,)
ver. 3. And by reason hereof [he ought]
offer for sins : — he speaks it of Christs
type, the High-Priest, (as the former al-
ready had done) But thereby to shew that
Christs duty also to mediate for all
that come to him, *He ought to do it.* Now
to enforce this consideration, for the
up of our faith herein; If this office doth
Gods appointment thus bind him to
and if it be the duty of his place, then
certainly he will performe it most ex-
actly, for else he doth not doe his du-
ty. And our comfort may be, that his
faithfulness lyes in being mercifull;
therefore (you see) they are both here
joyned

joyned together. Every one is to doe the proper duty of his place, and exactly to see to that. And therefore the Apostle *Rom. 12.* exhorting to the discharge of the duties of each office in the Church. *ver. 7.* he sayes, *Let him that hath a Ministry committed to him, wait on his ministry;* and (among others) if his place of ministration be to *shew mercie,* (as *ver. 8.*) (which was an office in the Church, upon which lyed the care of the poore and sick) he is to doe it with chearfulnesse. And so sayes Christ of himselfe, *Esay 61. 1, 2.* *The Spirit of the Lord is upon me, to binde up the broken hearted, to open the prison doores to them that are bound, (to visit and releeve them) and to preach good tidings to the meeke.* Such kind of soules are they that he hath the charge of. He is the great Shepherd and Bishop of soules, *1 Pet. 2. ult.* and the sick and the broken, they are his sheep, his charge, his Diocese, as *Ezekiel* hath it *Chap. 34. 16.* And to tend such as these he looks for ever upon it as his duty as his owne expression upon the like occasion importeth, in *John 10. 16.* *Other sheep I have, (sayes Christ) them I [must] bring, &c.* Observe how

puts a [*μὲν δὲ*] an [*I must*] upon it; looking at it as his duty, strictly laid upon him by his place of being a Shepherd. And the proper duty of his place being to *show mercie*, he doth it *with cheerfulness*, (as the Apostle speakes :) For mercie makes one doe what they doe, with cheerfulness. And Christ, as he is the Bishop, so the *Διάκονος*, the Deacon also, (for he beares all offices to his Church) as of the *circumcision*, so of the *uncircumcision* also: so he is called, Rom. 15. 8. And these offices of *High-Priest*, *Shepherd*, *Bishop*, &c. he hath still in heaven; for he continues a Priest for ever, Heb. 7. 24.

Now therefore to conclude this Head: Never feare that Christs great advancement in heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although he be *entred into the heavens*; yet consider withall that it is here added, to be an *High-Priest*] there; and so long, feare not: for his place it self will call for mercie from him unto them that deal with him about it. And although in the heavens he be *advanced far above all principalities and powers*, yet still his

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High-Priesthood goes with him, and accompanies him: For *such an High-Priest became us, as was higher then the heavens, Heb. 7. 26.* And further, though he sits at Gods right hand, and on his Fathers Throne, yet that Throne it is a *Throne of grace*, (as the Text hath it) upon which he sits. And as the *Mercieseat* in the Type was the farthest and highest thing in the Holy of Holies; so the *Throne of grace* (which is an infinite encouragement unto us) is the highest seat in heaven. So that if Christ will have, and keepe the greatest place in heaven, the highest preferment that heaven it selfe can bestow upon him, it engageth him unto grace and mercy. The highest honour there hath this attribute of *Grace* annexed to it in its very title [*A Throne of Grace:*] And as *Solomon sayes, A Kings Throne is established by righteousness*, it continues firme by it; so is Christs Throne by *Grace*. Grace was both the first founder of his Throne, or his raiser of it, & also it is the establisher of it.

First, it is the *founder* of it; For the reason why God did set him up in that place, was, because he had more grace and mercie in his heart, then all the

creature

creatures had, or could be capable of. All Favourites are usually raised for something that is eminent in them, either beauty, pleasantness of wit, State-politic, or the like. Now if you aske what moved God to advance Christ to this high throne, it was his grace: So *Psal.* 45. 3. [*Grace*] is poured into thy lips, (and so dwells much more in his heart) [*Therefore*] God hath blessed thee: (so it followes :) namely, with all those glories in heaven (which are Gods blessing to his Sonne.)

And then secondly, Grace is the upholder of his Throne: so *ver.* 4. of the aforesaid *Psal.* 45. *In thy majesty — prosper thou; as well because of meeknesse, as of righteousness, and also because of Truth;* that is, the word of truth, the Gospell of our salvation, (as *Paul* exgetically expoundeth it, *Ephes.* 1. 13.) These are the pillars and supporters of his throne and majesty: And there are two of them, you see, that are of grace, (meeknesse, and the Gospell of our salvation) unto one of justice, or righteousness; and yet that one is for us too. And these establish Christs Throne: So it follows *verse* 6. *Thy Throne O God is for ever and ever:*

And you know who applyes this unto Christ, *Heb. 1. 8.* Feare not then, when as *meeknesse* supports his *majesty*, and *grace* his throne; and when as he holds his place by shewing these. And thus much from that office that is laid upon Christ as he is a *Priest*.

A fourth engagement, which added to the former, may mightily help our faith in this, is, his *owne Interest*; both in that our salvation is the purchase of his blood, and also that his *owne joy, comfort, happiness, and glory* are encreased and enlarged by his shewing grace and mercie, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, besides the obligation of an office undertaken by him for us, there is the addition of a mighty interest of his *owne*, coincident therewith, to fixe his heart unto *faithfulness* for us, in all that doth concern us. We see that Advocates and Attorneys who plead for others, although that they have no share in the estate for which they plead, no title to, or interest therein; yet when they have undertaken a Clients Cause, (if honest,) how diligent will they be to promote and carry it for *that* their

their Client, simply because it is their office, and the duty of their place; and yet they have but a very small Fee given them, in comparison of that estate which oft times they follow suit about: How much more would their diligence be whetted, if the Lands and Estates they sue for, were their owne, or a purchase of theirs for their wives joynture, or childrens portions? Now such is the pardoning of our sinnes, the salvation of our soules, and the comforting of our hearts unto Christ; these are the purchase of Christs bloud, and whilst he is exercised in promoting these, he doth good to his owne child and Spouse, &c. which is in effect a doing good unto himselfe. Yea, to doe these, bringeth in to himselfe more comfort and glory, then it procures to them. And therefore the Apostle in the beginning of the following Chapter, (namely, *Heb. 3.*) sayes, that Christ is engaged to faithfulnessse in the execution of his office, not as a meere *servant* onely, who is betrusted by his Master, but as an *owner*, who hath an interest of possession in the things committed to his care, and a revenue from these: So *verse 5.* *Moses*

verily (sayes he) was faithfull as a servant in Gods house; but Christ as a Son over his owne house, (that is, as an Heire of all) whose house (or family) are We, (sayes the Apostle,) ver. 6. If a Physitian for his fee will be faithfull, although he be a stranger; much more will he be so if he be Father to the Patient, (so as his owne life and comfort are bound up in that of the childs) or when much of his estate and commings in are from the life of the party unto whom he ministers physick: In such a case they shall be sure to want for no care and cost, and to lack no Cordials that will comfort them, no means that will cure them, and keep them healthfull, and no fit diet that may nourish and strengthen them. As the care of that Prince of the Eunuchs, in the first of *Daniel*, was, to have those children committed to his charge, to eate and drink of the best, because that on their looks and good liking his place depended: Now so God hath ordered it, even for an everlasting obligation of Christs heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happinesse in heaven, and

and of his inheritance there.

1. To explain how this may be, consider, That the Humane nature of Christ in heaven hath a double capacity of glory, happinesse, and delight; One in that neere fellowship and communion with his Father, and the other Persons, through his personall Union with the Godhead. Which joy of his in this fellowship, Christ himselfe speakes of, *Psalme 16. ver. ult.* as to be enjoyed by him, *In thy presence is [fulnesse of joy,] and at thy right hand are pleasures for evermore.* And this is a constant and settled fulnesse of pleasure; such as admits not any addition or diminution, but is alwayes one and the same, and absolute and entire in it selfe; and of it selfe alone sufficient for the Sonne of God, and Heyre of all things to live upon, though he should have had no other commings in of joy and delight from any creature. And this is his naturall inheritance.

But God hath bestowed upon him another capacity of glory, and a revenue of pleasure to come in another way; and (answerably) another *fulnesse*, name-

ly, from his Church and Spouse, which is his Body. Thus *Ephes. 1.* when the Apostle had spoke the highest things of Christs personall advancement in heaven that could be uttered, as of his *sitting downe at Gods right hand far above all principalities and powers, &c. v. 20, 21.* yet *ver. 22.* he adds this unto all, *And gave him to bee an Head to the Church, which is the Body, the [fulnesse] of him who filleth all, in all.* So that although he of himselfe personally bee so full, (the fulnesse of the God-head dwelling in him) that he overflowes to the filling all things; yet he is pleased to account (and it is so in the reality) his Church and the salvation of it to be another *fulnesse* unto him, super-added unto the former. As Sonne of God he is compleat, & that of himselfe; but as an Head, he yet hath another additionall fulnesse of joy from the good and happinesse of his members. And as all pleasure is the companion, and the result of action; so this ariseth unto him, from his exercising acts of grace, and from his continually doing good unto, and for those his members; or (as the Apostle expresseth it) from his filling them with all mercy, grace,

grace, comfort and felicity; himsele becoming yet more *full*, by filling them; and this is his inheritance also, as that other was. So as a double inheritance Christ hath to live upon; One personall and due unto him (as he is the Sonne of God) the first moment of his Incarnation, ere he had wrought any one piece of worke towards our salvation: Another acquitted, purchased, and merited by his having performed that great service and obedience: And certainly, besides the glory of his person, there is the glory of his office, of Mediatorship; and of Headship of his Church: And though he is never so full of himsele, yet he despiseth not this part of his revenue that comes in from below. Thus much for explication.

Now secondly, for the confirmation and making up the demonstration in hand. This superadded glory and happinesse of Christ is enlarged and encreated, still as his members come to have the purchase of his death more and more laid forth upon them: So as when their sinnes are pardoned, their hearts more sanctified, and their spirits comforted, then comes Hee to see the

the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea he is much more pleased & rejoiced in this, than themselves can be. And this must needs keep up in his heart his care and love unto his children here below, to water and refresh them every moment, (as *Isaiah* speaks, *Chap. 37. 3.*) For in thus putting forth acts of grace and favour, and in doing good unto them, he doth but good unto himselfe; which is the surest engagement in the world. And therefore the Apostle exhorts men to love their wives, upon this ground, that in so doing, they love themselves: (*Ephes. 5. 28. So ought men to love their wives, as their owne bodies: He that loveth his wife, loveth himselfe:*) so strict and neere is that relation. Now the same doth hold true of Christ in his loving his Church. And therefore in the same place, the love of Christ unto his Church, is held forth as the patterne and exemplar of ours, so *ver. 25. [Even as Christ also loved the Church.]* And so it may well be argued thence by comparing the one speech with the other, that Christ in loving his Church, doth but love himselfe; and then the more love and grace

grace he shews unto the Members of that his Body, the more he shews love unto himselfe. And accordingly it is further added there, *ver. 27.* that he daily *washeth and cleanseth his Church*, (that is, both from the guilt and power of sinne) *that he might present it to [himselfe] a glorious Church, not having spot or wrinkle, &c.* Observe, it is to *[himselfe.]* So that all he doth for his members is for himselfe, as truly, yea more fully then for them; and his share of glory out of theirs is greater then theirs, by how much the glory of the cause is greater then *that* of the effect. And thus indeed the Scripture speakes of it: as, whilst it calls the Saints the *glory of Christ*: So 2 Cor. 8. 23. And Christ, in *Iohn 17. 13.* and *ver. 22, 23.* sayes, that he is *glorified in them.* And *Psalme 45.* where Christ is set forth as *Solomon* in all his royalty and majesty; yet *ver. 11.* hee is said *greatly to desire or delight* in the beauty of his Queene: that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly desires*; his desire is encreased as her beauty is: For that is there brought in as a motive unto her to be more holy and
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conformed unto him, *to encline her care and forsake her Fathers house, v. 10. [So] shall the King greatly desire thy beauty.* Christ hath a beauty that pleaseth him, as well as we have, though of another kind; and therefore ceaseth not till hee hath got out every spot and wrinkle out of his Spouses face, (as we heard the Apostle speak even now) *so to present her glorious unto himselfe*; that is, delightfull and pleasing in his eye. And suitably unto this, (to confirme us yet more in it) Christ in that Sermon which was his solemn fare-well before his going to heaven, assures his Disciples that his heart would be so far from being weaned from them, that his joy would still be in them, to see them prosper and bring forth fruit; *so Iohn 15. 9, 10, 11.* where his scope is to assure them of the continuance of his love unto them when he should be gone; *so ver. 9, 10. As my Father both loved me, so have I loved you. Continue in my love, &c.* As if he had said, Feare not you my love, nor the continuance of it in my absence; but looke you to doe your duty, &c. And to give them assurance of this, he further tells them, that even when he is in heaven, in the greatest fulnesse of pleasure

pleasure at Gods right hand, yet even then his joy will be in them, and in their well doing; so ver, 11. *These things have I spoken unto you that my joy may remaine in you, and that your joy may bee full.* He speakes just like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counsell, to take good courses when hee is gone from them, to keepe his Commandements, and to love one another, so ver. 10, and 12. and backs it with this motive, so shall my joy remaine in you, (it is as Fathers use to speak) and it will be for your good too, *your joy will be also full.* To open which words a little, the word [*remain*] used concerning their *abiding in his love*, and his joy *abiding* in them, is used in reference to the continuing of both these towardes them in heaven. And when Christ sayes, *That my joy may remain in you*, it is as if he had said, that I may even in heaven have cause to rejoyce in you, when I shall heare and know of you, that you agree and are loving each to other, and keep my Commandments. The joy which he there calls *His joy*, [*My*] joy, is not to be understood *Objective*, of *Their* joy

joy in *Him*, as the object of it: but *Subjective*, of the joy that should be in himselfe, and which he should have in them. So *Augustine* long since interpreted it. *Quodnam* (sayes he) *est illud gaudium Christi* [in nobis,] *nisi quod ille dignatur gaudere* [de nobis?] what is Christs joy in *us*, but that which he vouchsafeth to have of and for *us*? And it is evident by this, that otherwise if it were their joy which he meant in that first sentence, then that other that follows, [And your joy shall be full] were a Tautologie. He speaks therefore of his joy and theirs, as of two distinct things: and both together were the greatest motives that could be given to encourage and quicken his Disciples in obedience. Now take an estimate of Christs heart herein, from those two holy Apostles *Paul* and *John*, who were smaller resemblances of this in Christ. What (next to immediate communion with Christ himselfe) was the greatest joy they had to live upon in this world, but onely the fruit of their Ministry appearing in the graces both of the lives and hearts of such as they had begotten unto Christ? See how *Paul* utters himselfe, 1 *Thes.* 2. 19.

What

What is our hope, (sayes he) or joy, or crowne of rejoycing? Ye are our glory and our joy, *verse 20.* And in the third Epistle of J O H N, *verse 3.* Iohn sayes the like, that he greatly rejoyced of that good testimony he had heard of Gaius: For (sayes he) *I have no greater joy then to heare that my children walk in the truth, ver. 4.* Now what were Paul and Iohn but instruments by whom they beleaved and were begotten? and not on whom: Neither of these were crucified for them; nor were these children of theirs *the travaile of their soules*: How much more then unto Christ, (whose interest in us and our welfare is so infinitely much greater) must his members be his joy and his crown? And to see them to come in to him for grace and mercy, and to walk in truth, rejoyceth him much more; for he thereby sees of the travaile of his soule, and so is satisfied. Certainly what Solomon sayes of Parents, *Prov. 10. 1.* that a wise sonne maketh a glad father, &c. is much more true of Christ. Holinesse, and fruitfulnessse, and comfortableness in our spirits while wee are here below, doe make glad the heart of CHRIST, our ever-

everlasting Father. Himself hath said it, I beseech you beleeve him, and carry yourselves accordingly. And if part of his joy arise from hence, that we thrive and doe well; then doubt not of the continuance of his affections: for love unto himselfe will contipue them towards us, and a readinesse also to embrace and receive them when they come for grace and mercy.

There is a fift Engagement, which his very having our nature, (which he still weares in heaven) and which the end of intention which God had in ordaining Christs assuming it doe put upon him for ever: For one great end and project of that personall union of our nature unto the Godhead in the second Person for ever, was, that he might be a *merciful High-Priest*. So that as his office layes as a duty upon him, so his becoming *Man*, qualifies him for that office, and the performance of it, (and so may afford a farther demonstration of the point in hand.) This we find both to have been a *requisite* in our High-Priest, to qualify him the better for mercie and bowels; also one of those *great ends* which God had in that assumption of our nature.

First, a *requisite*, on purpose to make

him the more *mercifull*. So *Heb. 5.* (the place even now insisted on, when yet this primary qualification I then passed over, and reserved unto this mention) it is said, *Every High-Priest [taken from among men] is ordained for men,* (and that, to this end) *that so he might be one that can have compassion*: namely, with a pity that is naturall and kindly; such as a man bears to one of his owne kind: For otherwise the Angels would have made higher and greater High-Priests then one of our nature; but then they would not have pityed men, as men doe of their brethren, of the same kind and nature with them.

And secondly, this was also Gods *end and intention* in ordaining Christs assumption of our nature, which that other place before cited, (namely, *Heb. 2. 16,* and *17.*) holds forth; *Verily he took not on him the nature of Angels, but the seed of Abraham*: That is, an humane nature, and that made too of the same stuffe that ours is of, and it behoved him to be made like us in all things, [that] he might be a *mercifull High-Priest, &c.* [*ἵνα ἐλεήμων γένηται*] To the end he might become, or be made *mercifull*.

But

— But was not the Son of God as mercifull (may some say) without the taking of our nature, as afterwards when he had assumed it? Or is his mercy thereby made larger then of it selfe it should have been, had hee not tooke the humane nature on him? .

I answer, Yes, he is as mercifull, but yet

1. Hereby is held forth an evident demonstration (and the greatest one that could have beene given unto men) of the everlasting continuance of Gods mercies unto men : by this that God is for everlasting become a man ; and so wee thereby assured, that he will bee mercifull unto men, who are of his owne nature, and that for ever : For as his union with our nature is for everlasting ; so thereby is sealed up to us the continuation of these his mercies, to be for everlasting : So that he can, and will no more cease to be mercifull to men, then himselfe can now cease to be a man, which can never bee. And this was the end of that assumption.

But secondly, that was not all : His taking our nature not onely addes unto our faith, but some way or other even

to his being mercifull. Therefore it is said, [*That he might be made mercifull, &c.*] That is, mercifull in such a way, as otherwise God of himselfe alone had never beene; namely, even [*as a man.*] So that this union of both natures, *God* and *Man*, was projected by God to make up the rarest compound of grace & mercie in the result of it, that ever could have beene; and thereby fully fitted and accommodated to the healing and saving of our soules. The greatnesse of that mercy that was in God, that contributes the stocke and treasury of those mercies to be bestowed on us: and unto the greatnesse of these mercies nothing is, or could be added, by the humane nature assumed; but rather, Christs Manhood had all his largenesse of mercie from the Deity: So that had hee not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever beene mercifull unto us. But then, this humane nature assumed, *that addes a new way of being mercifull*: It assimilates all these mercies, and makes them the mercies of a *Man*: it makes them humane mercies, and so gives a naturalnesse and kindlinesse unto them to our capacities.

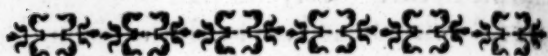
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So that God doth now in as kindly and as naturall a way pity us, who are flesh of his flesh and bone of his bone, as a man pities a man: Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercie, as a man would doe with a man; as knowing, that in that man Christ Jesus (whom we beleeeve upon) God dwels, and his mercies work in and through his heart in an humane way.

I will no longer insist upon this notion now, because I shall have occasion to touch upon it again, and adde unto it under that next third generall Head, of shewing the way how Christs heart is affected towards sinners: Onely take we notice, what comfort this must afford unto our faith, that Christ must cease to be a man, if he continue not to be mercifull; seeing the very plot of his becomming a man, was, that he might be mercifull unto us, and that in a way so familiar to our apprehensions, as our owne hearts give the experience of the like, which otherwise (as God) he was not capable of. And adde but this bold word to it, (though a true one) that he may now as soone cease to be God, as to be a man. The humane

human nature (after he had once assumed it) being raised up to all the naturall rights of the Son of God; whereof one (and that now made naturall to him,) is to continue for ever united: And he may as soone cease to be either, as to be ready to shew mercy. So that not onely the scope of Christs office, but also the intention of his assuming our nature, doth lay farther engagement upon him, and that more strong then any, or then all the former.

THE



THE HEART OF CHRIST in Heaven, *Towards sinners on Earth.*

III. PART.

HEB. 4. 15.

For we have not an High-Priest which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sin.

§. I.

Some generals to cleare how this is to be understood, That CHRIST'S Heart is touched with the feeling of our infirmities, together with the way how our infirmities come to be feelingly let into his Heart.

HAVING thus given such full and ample Demonstrations of the tenderesse and sameness of Christs Heart unto us now he is in Heaven, with that which it was whilst he was here on earth ; and those,

those, both *extrinsecall* (in the *first part*) and *Intrinsecall* (in the *second*) I now come to that last head which I propounded in the opening of these words, namely, the *way* and *manner* of Christs being affected with *pity* unto us, both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to worke these bowels of compassion unto us. This in the beginning of the *Second Part* I propounded to be handled, as being necessary both for the opening and clearing the words of the Text (which mainly hold forth this) as also for the clearing of the thing it self, the point in hand. For (as I there shewed) these words come in by way of preoccupation or prevention of an objection, as if his state now in heaven were not capable of such affections as should tenderly move him to pity and commiserate, hee being now glorified both in soule and body. Which thought, because it was apt to arise in all mens mindes, the Apostle therefore pre-stalls it, both by affirming the contrary, [*We have not an High-Priest that can be touched, &c.*] that is, he both can be, is capable of it) & likewise is touched notwithstanding all his glory; as also by

his annexing the reason of it, or shewing the way how it comes to passe, in that in all points he was tempted like as we are.

Now in handling and opening these, (which is a matter full of difficulty) I shall with all warinesse proceed to the discovery of what manner of affection in Christ this is, and that by these steps and degrees.

1. This affection of compassion, or his being *ouched with the feeling of our infirmities*, is not wholly to be understood in a metaphoricall or a similitudinary sense, as those speeches used of God in the Old Testament are to be understood, when his *bowels of compassion* are attributed unto him, and his *bowels* are said to be *rowled together*; or as when as it is said of God, that he *repented*, and *was afflicted in all his peoples afflictions*. All which expressions were spoken of God, (as we all know) were but meerly *καὶ ἀνθρωπίνως*, after the manner of men: so to convey and represent to our apprehensions, by what affections use to be in parents or friends in such and such cases, (which provoke them unto such and such actions) that like effects proceed from God towards us when he sees us in distresse. And

they are spoken rather *per modum Effectus*, then *Affectus*, rather by way of like *Effect*, which God produceth, then by way of such *Affection* in Gods heart, which is not capable of any such passions as these are. Now towards the right understanding of this, the first thing which I affirm is, that (barely) in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together: First, that this affection of his towards us here spoken of, is manifestly meant of his *humane nature*, & not of his Godhead onely, for it is spoken of that nature wherein he once was *tempted* as we now are. So expressly in the next words, which can be meant of no other then his humane nature.

And 2. that those kind of expressions which were used of God before the Assumption of our nature, only in a way of metaphor and similitude (*after the manner of men*) should in no further, or more reall and proper sense be spoken of Christ and his humane nature now assumed, and when he is a man as truly and properly as we are, I cannot imagine; when I consider and remember that which I last insisted

on, that one end of Christs taking an humane nature, was, *that he might be a [mercifull] High-Priest for ever*; in such a way, as he being God alone, could not have been. I confesse I have often wondered at that expression there used, *Heb. 2. He took the seed of Abraham, that he might be made a mercifull High-Priest*, which at the first reading, sounded, as if God had been made more mercifull by taking our nature. But this solved the wonder, that this assumption added a new way of Gods being merciful: By means of which it may now be said, (for the comfort and reliefe of our faith) that God is truly and really mercifull, *as a man*. And the consideration of this, contributes this to the clearing of the thing in hand, that whereas God of himselfe was so blessed and perfect, that his blessednesse could not have been touched with the least feeling of our infirmities; neither was he in himself capable of any such affection of pity, or compassion; *He is not as a man that he should pittie or repent, &c.* He can indeed do that for us in our distresse, which a man that pitties us useth to doe: but the affections and bowels themselves he is not capable of. Hence therefore amongst

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other ends of assuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And so, that what before was but *improperly* spoken, and by way of *Metaphor* and *similitude* in the Old Testament, so to convey it to our apprehensions, might be truly attributed unto him in the reality; that God might be for ever said to be *compassionate as a man*, and to be *touched with the feeling of our infirmities as a man*: & thus by this happy union of both Nations, the language of the Old Testament uttered onely in a figure, becomes verityed and fulfilled in the truth of it, as in all other things the shadows of it were in Christ fulfilled. And this is the first step towards the understanding of what is here said of Christ, taken from this comparison with the like attributed unto God himselfe.

A second and further step to let in our understanding to the apprehension of this, is by the like further comparison to be made with the Angels, and those affections of love and pity that are certainly found in them. In comparison of which, these affections of Christs humane

nature, (though glorified) must needs be far more like to ours, even more tender, and more humane: For in that *Heb.* 2. it is expressly said, *Hee therefore tooke not the nature of the Angels, that he might be a mercifull High-Priest.* Part of the intendment of those words is to shew and give the reason, not onely why he tooke our nature under fraile flesh, (though that the Apostle mentions, *ver. 14.*) but why an humane nature for the substance of it, and not the nature of Angels: Because in his affections of mercy he would for ever come neerer to us, and have such affections, and of the same kind with ours. Whereas otherwise in other respects, an Angel would have been an higher and more glorious High-Priest then a man.

Now the Angels being *fellow-servants* with us, (as the Angell called himself, *Revel. 22. 9.*) they have affections towards us more assimilated unto ours then God hath; and so are more capable of such impressions from our miseries, then God is. Although they be *Spirits*, yet they partake of something analogicall, or resembling and answering to those affections of pity, griefe, &c. which

which are in us. And indeed, so far as these affections are seated in our soules, and not drencht in the passions of the body, (unto which our soules are united) they are the very same kind of affections in us, that are in them. Hence the *same lusts* that are in *men*, are said to be in *devils*, *Iohn* 8. 44. and therefore the *devils* also are said to *fear* and *tremble*, &c. And so (oppositely) the same affections that are in men, so far as they are spirituall, & the spirit or soule is the seat of them, they must needs be found in the good Angels. But Christ having an humane nature, the same for substance that ours is, consisting both of soule and body, although through glory made *spirituall*, yet not become a *Spirit*. (*A Spirit hath not flesh and bones as yee see mee have*, sayes Christ of himself, after his Resurrection, *Luke* 24. 39.) therefore he must needs have affections towards us yet more like to these of ours then those are which the Angels have. So then by these two steps wee have gained these two things, That even in Christs humane nature, (though glorified) affections of pity and compassion are true and reall, and not metaphoricall attributed to him as they are un-

to God; and also more neere and like unto ours here then those in the Angels are; even affections proper to mans nature, and truely humane. And these hee should have had, although this humane nature had from the very first assumption of it beene as glorious as it is now in heaven.

But now thirdly, add this (further) that God so ordered it, that before Christ should cloathe this his humane nature with that glory hee hath in heaven, and put this glory upon it, he should first take it as cloathed with all our infirmities, even the very same that doe cleave unto us, and should live in this world as wee doe for many yeeres. And during that time, God prepared for him all sorts of afflictions and miseries to run through, which we our selves do here meet withall, and which this world affords; and all that time hee was acquainted with, and inured unto all the like sorrows that wee are: and God left him to that infirmity and tendernesse of spirit, to take in all distresses as deeply (without sinne) as any of us, and to exercise the very same affections under all these distresses that wee at any time doe find stirring in our hearts:

hearts: And this God thus ordered, on purpose thereby to fit him, and to frame his heart (when hee should be in glory) unto such affections as these, spoken of in the Text. And this both this Text suggests to bee Gods end in it, as also that fore-mentioned place, *Heb. 2. 13, For as much as wee* (namely, his members) *are partakers of flesh and bloud,* (which phrase doth ever note out the frailties of mans nature, as *1 Cor. 15. 50. &c.*) *he himselfe tooke part of the same,*—*that he might bee a mercifull High-Priest, &c. ver. 17.* And then the Apostle gives this reason of it, *ver. 18. [For in that himselfe hath suffered, being tempted, hee is able* (this *Ability* is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pity and) *to succour them that are tempted.]* The meaning of which is, that it was not the bare taking of an humane nature (if glorious from the first) that would thus fully have fitted him to be affectionately pitifull out of experience, (though (as was said) the knowledge of our miseries taken in thereby, would have made him truly & really affectionate towards us, with affections humane & proper to a man; and so, much neerer & liker

ours then what are in the Angels themselves, or then are attributed to God, when he is said to pity us) but further, his taking our nature at first cloathed with frailties, and living in this world as we; This hath for ever fitted his heart by experience to bee in our very hearts and bowels; and not only or barely to know the distresse, and as a man to bee affected with an humane affection to one of his kind, but experimentally remembering the like in himself once. And this likewise the Text suggests as the way whereby our distresses are let into his heart the more feelingly, now he is in heaven. *We have not an High-Priest that cannot be touched with the feeling of our infirmities, [but was in all points tempted like as we are, yet without sinne.]* And the more to comfort us herein, observe how fully and universally the Apostle speaks of Christ having been tempted here below. First, for the matter of them, or the severall sorts of temptations hee sayes hee was tempted *ἐν παντί* in all points, or things of any kinde, where with we are exercised. Secondly, for the manner, (he adds that too) *καὶ ἐμοίωται* like as we are. His heart having beene

just

just so affected, so wounded, pierced and distressed, in all such tryals as ours use to be, onely *without sinne*. God (on purpose) left all his affections to their full tender-nesse, and quicknesse of sense of evill. So that Christ tooke to heart all that befell him, as deeply as might be; he slighted no crosse either from God or men, but had and felt the utmost load of it. Yea his heart was made more tender in all sorts of affections then any of ours, (even as it was in love and pity) and this made him *a man of sorrows*; and that more then any other man was, or shall be.

Now therefore, to explicate the way how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now beene said, and from what the Text doth further hint unto us.

1. The understanding and knowledge of that humane nature hath notice and cognisance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apostle speaks this for our encouragement, That *Christ toucht with the feeling of our infirmities*. Which could not be a reliefe unto us, if

if it supposed not this, that he particularly and distinctly knew them ; And if not all as well as some, we should want reliefe in all, as not knowing which he knew, and which not. And the Apostle affirms this of his humane nature, (as was said) for he speaks of that nature that was tempted here below. And therefore *the Lambe that was slaine*, and so *the man Christ Iesus*, is Revel. 5. 6. said to have *seven eyes*, as well as *seven horns*; which *seven eyes* are *the seven spirits sent forth into all the earth*. His eyes of providence (through his annointing with the Holy Ghost,) are in all corners of the world, and view all the things that are done under the Sunne ; in like manner hee is there said to have *seven horns*, for power, as *seven eyes* for knowledge ; and both are defined to be *seven*, to shew the perfection of both in their extent, reaching unto all things : So that as all power in heaven and earth is committed unto him, as *Son of Man*, (as the Scripture speaks) so all knowledge is given him of all things done in heaven and earth, & this as *Son of Man* too : his knowledg & power being of equall extent. He is the *Son* as well in respect of knowledge

of Righteousnesse, & there is nothing hid from his light & beames, which do pierce the darkest corners of the hearts of the sons of men: He knows the sores (as Solomon expresseth it) and distresses of their hearts. Like as a looking-glasse made into the form of a round globe, and hung in the midst of a room, takes in all the species of things done or that are therein at once; so doth the enlarged understanding of Christs humane nature, take in the affaires of this world, (which hee is appointed to govern:) especially the miseries of his members; and this at once.

2. His humane nature thus knowing all, [*I know thy workes, thy labour, and thy patience, &c. Rev. 22.*] He therewithall hath an act of memory, and recalls how himselfe was once affected, & how distressed whilst on earth, under the same or the like miseries: For the memory of things here below remains still with him, as with all spirits in either of those two other worlds, heaven or hel, [*Son, remember that thou in thy life time receivedst thy good things, and Lazars evill, &c.*] sayes Abraham to the soul of Dives in hel, Luke 16.25. [*Remember me when thou comest into thy Kingdome*] said the good thief to Christ;

Christ; And *Revel. 1. I am hee* (sayes Christ) *that was dead, and am alive*: He remembers his death still, and the sufferings of it; and as hee remembers it, to put his Father in mind thereof, so he remembers it also, to affect his owne heart with what wee feele: And his memory presenting the impression of the like now afresh unto him, how it was once with him; hence hee comes feelingly and experimentally to know how it is now with us, and so affects himselfe therewith: as *Dido in Virgil, Haud ignara mali miseris succurrere disco*: Having experience of the like miseries, (though a Queene now) I know how to succour those that are therein: As God said to the Israelites when they should be possessed of *Canaan* their owne land, *Exo. 23. 9. Yee know the heart of strangers, seeing yee were strangers, &c.* and therefore doth command them to pittie strangers, and to use them well upon that motive: So may it be said of CHRIST, that he doth know the hearts of his children in misery, seeing himselfe was once under the like. Or as the Apostle exhorts the Hebrews, *Heb. 13. 3. Remember them that are in bonds, as bound with them, and them that suffer*

suffer adversity, as being your selves [in the body,] and so ere you dye, may come to suffer the like. So Christ, the Head of the body, (which is the fountaine of all sense, and feeling in the body) doth remember them that are bound and in adversity, having himselfe beene *once in the body*; and so he experimentally compassionates them. And this is a further thing then the former: Wee have gained this further, That Christ hath not onely such affections as are real and proper to an humane nature, but such affections as are stirred up in him, from experience of the like by himselfe once tasted in a fraile nature like unto ours. And thus much for the way of letting in all our miseries into Christs heart now, so as to strike and affect it with them.

§. II.

A more particular disquisition, What manner of affection this is: The Seat thereof, whether in his spirit, or soule onely, or the whole humane nature. Some Cautions added.

BUt concerning this Affection it selfe of pity and compassion, fellow-feeling,

ling, and sympathie, or *suffering with*, (as the Text calls it) which is the product, result, or thing produced in his heart by these: there still remains another thing more particularly to be inquired into; namely, *What manner of affection* this is. For that such an affection is stirred up in him, besides and beyond a bare act of knowledge, or remembrance how once it was with himselfe, is evident by what we find in the Text. The Apostle sayes, not onely that he remembers how himselfe was tempted with the like infirmities that we are, (though that be necessarily supposed) but that hee is struck and *tought with the feeling of our infirmities*; to the producing of which, this act of remembrance doth but subserve. And he tels us, Christ is *able*, and his heart is capable of thus being toucht. And the word [*συμπαροιστοι*] is a deep word, signifying to *suffer with us*, untill we are relieved. And this affection thus stirred up, is it which moveth him so cordially to help us.

Now concerning this affection, (as here thus expressed) how far it extends, and how deepe it may reach, I thinke no man in this life can fathome. If *Cor Regis, the heart of a King be inscrutable*, (as Solomon

Solomon speakes) the heart of the King of Kings now in glory is much more. I will not take upon me to *intrude into things which I have not seen*, but shall endeavour to speake safely, and therefore warily, so far as the light of Scripture and right reason shall warrant my way.

I shall set it forth three wayes:

- 1. *Negatively.*
- 2. *Positively.*
- 3. *Privatively.*

1. *Negatively*: It is certain that this affection of sympathie or fellow-feeling in Christ is not in all things such a kinde of affection as was in him *in the dayes of his flesh*. Which is cleare, by what the Apostle speakes of him and of his affections then, *Heb. 5. 7. Who in the dayes of his flesh when he had offered up prayers and applications with strong cryes and teares, was heard in that which he feared*. Where we see his converse and state of life here below; to be called by way of difference and distinction from what it is now in heaven [*The dayes of the flesh*:] By [*flesh*] meaning not the substance of the humane nature, for he retaines that still, but the vile quality of subjection to mortality, or passibility. So [*Flesh*] is usually taken;

taken ; as when *all flesh* is said to be *grasse* : It is spoken of mans nature , in respect to its being subject to a fading , wearing and decay , by outward casualties, or inward passions So in this Epistle, *Chap. 2. 14. For as much as the children* (we his brethren) *did partake of flesh and bloud,* (that is , the frailties of mans nature) *hee himselfe also tooke part of the same.* And accordingly the Apostle instanceth in the following words of that *14. verse*, as in *death*, (which in the dayes of his flesh Christ was subject to) so also in such fraile passions and affections as did worke a suffering in him, and a wearing and wasting of his spirits; such as *passionate sorrow*, joyned with *strong cries and teares*, (both which he mentioneth) and also *fear*, (in those words [*Hee was heard in that which hee feared.*]) Now these *dayes of his flesh* being over and past, (for this was only (as sayes the Apostle) *in the dayes of his flesh*) hence therefore all such concomitant passionate overflowings of *sorrow*, *fear*, &c. are ceased therewith , and hee is now way capable of them , or subjected to them.

Yet (2.) *Positively*, why may it not

be affirmed that for substance the same kinde of affection of pittie and compassion, that wrought in his whole man both body and soule, when hee was here, works still in him now hee is in heaven? If this Position be allayed with those due cautions and considerations which presently I shall annexe) For, if for substance the same *flesh* and *blood*, and animal spirits remaine and have their use; (for though Christ in *Luke* 24.29. mentioned only his having *flesh* and *bones* after his resurrection, unto *Thomas* and the other Disciples, because two alone were to bee the object of his Touch and feeling; yet *Blood* and *Spirits* are included in that *flesh*, for it is *caro vitalis*, *living flesh*, and therefore hath Blood and spirits that flow and move in it,) then why not the same affections also? and those not stirring onely and meerely in the soule, but working in the body also, unto which that soule is joyned, and so, remaining really humane affections? The use of blood and spirits is, as to nourish, (which end is now ceased) so to affect the heart and bowels by their motion to and fro, when the soule is affected. And why this use of them should not remaine,

remaine , (and if not this , wee can conceive no other) I know not. Neither why this affection should be onely restrained to his spirit or soule , and his corporeall powers not bee supposed to communicate and partake in them. That so , as hee is a true man , and the same man that hee was , both in body as well as in soule , (for else it had not been a true Resurrection) so hee hath still the very same true humane affections in them both : and such , as whereof the body is the seat (and instrument) as well as the soule. And seeing this whole man both body and soule was tempted , and that (as the Text sayes) hee is *ouched with feeling* in that nature which is tempted , it must therefore bee in the whole man , both body and soule. Therefore when as wee reade of the *wrath of the Lambe* , as *Revel. 6. 16.* (namely , against his enemies) as here , of his pity and compassion (towards his friends and members) why should this bee attributed onely to his Deity , (which is not capable of wrath) or to his soule and spirit onely ? And why may it not bee thought hee is truly angry as a man , in his whole man , and so with such a wrath as his body

body is affected with, as well as that
hee is wrathfull in his soule onely;
seeing hee hath taken up our whole na-
ture, on purpose to subserve his Di-
vine nature in all the executions of
it?

But now, how farre (in our apprehensions of this) wee are to cut off the weaknesse and frailty of such affections as in the dayes of his flesh was in them, & how exactly to difference those which Christ had here, and those which hee hath in heaven, therein lyes the difficulty; and I can speake but little unto it.

Yet first, this wee may lay downe as an undoubted Maxime, That so farre, or in what sense his Body it selfe is made *spirituall*, (as it is called, 1 Cor. 15. 44.) so farre, and in that sense all such affection as thus working in his Body are made *spirituall*; and that in an opposition to that fleshly and fraile way of their working here. But then, as his Body is made *spirituall*, not *Spirit*, (*spirituall* in respect of power, and likenesse to a Spirit, not in respect of substance or nature) so these affections of pity and compassion doe worke not onely in his *Spirit* or Soule, but in his Body too, as their seat
and

and instrument, though in a more spirituall way of working, and more like to that of Spirits then those in a fleshly fraile body are. They are not wholly spirituall in this sence; that the soule is the sole subject of them, and that it drawes up all such workings into it selfe, so that *that* should be the difference betweene his affections now, and in the dayes of his flesh. Men are not to conceive, as if his body were turned into such a substance as the Sun is of, for the soule (as through a case of glasse) to shine gloriously in only, but further it is united to the soule, to be *acted* by it, (though immediately,) for the soule to produce operations in it. And it is called *spirituall*, not that it remaines not a body, but because it remaines not such a body; but is so framed to the soule, that both it selfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the soule; and that as the soule is pleased to use it, and to sway it and move it even as immediately and as nimbly, (and without any clog or impediment) as an Angel moves it selfe, or as the soule acteth it selfe. So that this may perhaps

perhaps be one difference, that these affections so far as in the body of Christ, doe not affect his soule, (as here they did, though as then under the command of Grace and Reason, to keepe their motions from being inordinate or sinfull) but further, the soule being now too strong for them, doth at its owne arbitrement raise them, and as entirely and immediately stir them as it doth it selfe.

Hence 2. these affections of pity and sympathie so stirred up by himself, though they move his bowels, and affect his bodily heart as they did here; yet they doe not afflict and perturb him in the least, nor become they a burthen and a load unto his spirit, so as to make him sorrowfull, or heavy, (as in this life here his pity unto *Lazarus* made him, and as his distresses at last, that made him sorrowfull unto death.) So that, as in their rise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his Body, and the bloud and spirits thereof, (the instruments of affecting him) are now altogether impassible; namely, in this sense, that they are not capable of the least alteration tending to any hurt whatever: And so,
his

his body is not subject to any griefe, nor his spirits to any wast, decay or expence. They may, and doe subserve the soule in its affections, as they did whilst he was here; but this, meerly by a locall motion, moving to and fro in the veyns and arteries, to affect the heart and bowels, without the least diminution or impaire to themselves, or detriment to him : And thus it comes to passe, that though this Bloud and spirits doe stir up the same affections in his heart and bowels, which here they did, yet not (as then) with the least perturbation in himselfe, or inconvenience unto himselfe : But as in this life he was troubled and grieved [*without sinne,*] or inordinacie; so now when he is in heaven he pitties and compassionates *without* the least mixture or tang of disquietment and *perturbation* (which yet necessarily accompanied his affections whilst he was here, because of the frailty in which his body & spirits were framed :) His perfection *destroys* not his affections, but onely *corrects* and amends the imperfection of them. *Passiones perfectas* to be now in him, the best of Schoolmen doe acknowledge.

3. All naturall affections that have not
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in them *Indecentiam status*, something unbefitting that state and condition of glory wherein Christ now is, both Schoolmen and other Divines doe acknowledge to be in him. *Humane affectiones quae naturales sunt, neque cum probro vel peccato conjunctae, sed omni ex parte rationis subduntur; denique ab iis conditionibus liberantur quae vel animo, vel corpori aliquo modo efficiunt, Beatis nequaquam repugnare censendae sunt.* Those affections which are naturall to man, and have no adhæsi-
on of sinne or shame unto them, but are wholly governed by reason, and lastly are exempt from such effects as may a-
ny way hurt either the soule or the bo-
dy, there is no ground to thinke that such affections may not well stand with the state of soules in blisse, sayes *Iustinian* upon this place. Now if wee consider it, Christ his very state in glory is such, as it becomes him to have such humane affections of pity and compassion in his whole man; so far as to quicken and provoke him to our help & succour: not such as to make him a *man of sorrows* in himselfe again, (that were uncomely, nay incompatible to him) but such as should make him a *man of succours* unto us, which is his office. To this end it is to be remem-

bred, that Christ in Heaven is to be considered, not personally onely as in himselfe made happy in his Father; but withall in his relations and in his offices as an *Head* unto us, and in that relation he now sits there, as 1 *Ephes.* 21. 32. (and the head is the seat of all the senses for the good of the Body; and therefore most sensible of any other part,) Wherefore because his members unto whom he beares this relation, are still under sinne and miserie, therefore it is no way uncomely for him in that estate, to have affections suitable to this his relation. If his state of glory had beene wholly ordained for his owne personall happinesse, then indeed there had beene no use of such affections to remaine in him; his relation to us being one part and ingredient of his glory; therefore they are most proper for him: yea, it were uncomely if he had them not. Neither are they a weaknesse in him, as so considered; but rather part of his *strength* (as the Apostle calls them) [*δυναμεις*] And although such affections might in one respect be thought an imperfection; yet in another respect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head. (which he is as he is a man) it is his glory to be truly

truly and really (even as a man) sensible of all our miseries; Yea it were his imperfection if he were not.

And 4. let me adde this for our comfort, that though all such affections as are any way a burthen to his spirit, or noxious to his body, be not now compatible to him; and though that passionate frailty and infirmity which did helpe him here to pitty and relieve men in misery, out of a suffering hurtfull to himselfe; though these be cut off: yet in those workings of affections and bowels, which he hath now, (which for substance are the same) there is (instead of that passionate frailty) a greater capaciousnesse, vastnesse, and also quicknes in his affections now in heaven, so to make up a compensation; and so no lesse effectually to stir and quicken him to relieve us, then those former affections did. For it is certaine, that as his knowledge was enlarged upon his entering into glory; so his humane affections of love and pitty are enlarged in solidity, strength, and reality, (as true conjugall love useth to be, though more passionate haply at first.) They are not lesse now, but are onely made more spirituall. And as *Solomon* here was as large in bounty and royalty, as in knowledge; so

Christs affections of love are as large as his Knowledge or his Power : They are all of a like extent and measure. So far as Gods intention to shew mercy doth reach, (and who knows the end of those riches?) so far doth Christs disposition to bestow it. *Eph. 3. 19. The love of Christ, God-man, passeth knowledge.* It hath not lost, or been diminished by his going to heaven. Though God in his *nature* be more mercifull then Christs humane nature ; yet the *act* and exercise of Christs affections is as large as Gods purposes & decrees of mercy are. And all those large affections and mercies are become humane mercies ; the mercies of a Man unto men.

3. Privatively. If these affections of Christs heart be not suffering and afflicting affections ; yet we may by way of *Privation* expresse this of them, that there is a lesse fulnesse of joy and comfort in Christs heart, whilst he sees us in misery and under infirmities, comparatively to what will be when we are presented to him free of them all.

To cleare this, I must recall (& I shall but recall) that Distinction I made (in the 4. Demonstration, *Sett. 2. Part 2.*) of a double capacity of Glory, or a double fulnesse

fulnesse of Joy which Christ is ordained to have : The one Naturall, and so due unto his person as in himself alone considered ; The other Additionall, and arising from the compleated happinesse and glory of his whole Church, (where- with mystically he is one.) So in *Eph. 1. ult.* although he by reason of his personall fulnesse is there said to *fill all in all*; yet as he is an *Head*, in relation to his Church as his body (as in the verses before he is spoken of) Thus the perfection of this his bodies beatitude, it is reciprocally called *his fulnesse*; and therefore untill hee hath filled them with all happinesse, and delivered them from all miserie, himselfe remains under some kinde of imperfection, and answerably his affections also (which are suited to this his relation,) have some want and imperfection in them, whilst they lie under miserie, in comparison of what his heart shall have when they receive their fulnesse. We may warrantably say Christ shall be more glad then, (and is now) as his children are grown up from under their infirmities, and as they doe become more obedient and comfortable in their spirits ; so *Ioh. 15. 10, 11*, I shall adde some illustration to this by this si-

militude (which though it hold not in all things, yet it will hold forth some shadowe of it) The *spirits of just men*, departed, are said to be *perfect*, Heb. 12. yet because they have bodies unto which they have a relation, and unto which they are ordained to be united, they in this respect may be said to be imperfect, till these bodies be re-united and glorified with them, which will adde a further fulnesse to them. Thus in some analogie it stands betweene Christ Personall, and Christ Myltically considered. Although Christ in his owne *Person* be compleat in happinesse; yet in relation to his members he is imperfect, and so accordingly hath affections suited unto this his relation: which is no derogation from him at all. The Scripture therefore attributes some affection to him which have an imperfection joyned with them; & those to be in him, untill the day of judgement. Thus *Expectation* and *Desire* (which are but imperfect affections in comparison to that joy which is in the full fruition of what was expected or desired) are attributed to him, as he is man, untill the day of Judgement. Thus Heb. 10. 12, 13. He is said to sit in heaven, *expecting till his enemies be made his footstool*. The de-

struction of which enemies will adde to the manifestative glory of his Kingdome. Now as that will adde to the fulnesse of his greatnesse; so the compleat salvation of his members will adde to the compleatnesse of his glory. And as the expectation of his enemies ruine may be said to be an imperfect affection in comparison of the triumph that one day he shall have over them: so his joy which hee now hath in his Spouse, is but imperfect in comparison of that which shall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accomplishment of these his designes a *satisfaction*, so *Isai. 63. 11. He shall see of the travail of his soule and be satisfied*, which argues desires to be in him, lying under a want of something in the end to be obtained: onely we must take in this withall, that Jesus Christ indeed knowes and sees the very time when this his fulnesse through the exaltation of his members up to himselfe shall be compleated, and when he shall trample upon the necks of all his and their enemies; He *sees their day a comming*, (as the Psalmist hath it,) which alleviates and detracts something from this imperfection, that he should thus *expect* or *tarry*.

§. III.

This Scruple satisfied : How his heart can be feelingly touched with our Sins, (our greatest infirmities) seeing hee was tempted [without sinne.]

THERE remains one great unsatisfaction to be removed, which cannot but of it selfe arise in every good heart. You told us (may they say) that by [*infirmities*] *sins* were meant, and that the Apostles scope was to encourage us against them also, (and they are indeede the greatest discomforts and discouragements of all other) Now against them, this which the Apostle here speakes affordeth us but little, seeing Christ knowes not how experimentally to pity us therein, for *he knowes no sinne* : Yea, the Apostle himself doth here except it, *He was tempted in all things, [yet without sinne.]* It may comfort us indeede, that Christ doth and will pitie us in all other infirmities, because hee himselfe was subject to the like ; but hee never knew what it was to be under sinne, and vexed with a lust (as I am,) and how shall I releeve my selfe against that ; by what the Apostle here speakes of him ?

I shall endeavour to give some satisfaction and reliefe in this, by these following considerations.

First, The Apostle puts in indeede, that *he was tempted*, [*yet without sinne*,] and it was well for us that he was thus without sinne, for he had not beeing a fit Priest to have saved us else: so *Heb. 7. 25. Such an High-Priest became us as was separate from sinners, innocent, &c.* Yet for your reliefe withall, consider, that he came as neere in that point as might be, [*he was tempted in all things*] so sayes the Text, though *without sinne* on his part; yet tempted to all sin, so far as to be afflicted in those temptations, and to see the misery of those that are tempted, and to know how to pitie them in all such temptations. Even as in taking our nature, in his birth, hee came as neere as could be, without being tainted with originall sin, as namely, by taking the very same matter to have his body made of that all ours are made of, &c. So in the point of actuall sinne also he suffered himselfe to be tempted as far as might be, so as to keepe himselfe pure. He suffered all experiments to be tryed upon him by Satan, even as a man who hath taken a strong antidote, suffers conclusions to

to be tryed on him by a Mountibanke. And indeed because he was thus tempted by Satan unto sin, therefore it is on purpose added, [*yet without sin,*] And it is as if he had said, sin never stained him, though he was outwardly tempted to it. He was tempted to all sorts of sins by Satan, for those three temptations in the Wilderness were the heads of all sorts of temptations, (as Interpreters upon the Gospels do shew.

Then Secondly, To fit him to pittie us in case of sinne, he was vexed with the filth and power of sin in others whom he conversed with, more then any of us with sin in ourselves. His *righteous soule was vexed* with it, as *Lots* righteous soule is said to have been with the impure conversation of the Sodomites. He *endured the contradictions of sinners* against himselfe, *Heb. 12. 3. the reproaches of them that reproached thee,* (that is, upon his God) *fell upon me, Rom. 15. 3.* It was spoken by the Psalmist of Christ, and so is quoted of him by the Apostle : that is, every sinne went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with sin in our selves, and that as our own sin; but his heart with sin in others only:

onely: yet so, as his vexation was the greater, by how much his soule was more righteous then ours which makes it up; yea, in that he sustained the persons of the elect, the sinnes which he saw them commit, troubled him, as if they had been his owne. The word heere translated, *Temp-
ted*, is read by some [*πειρασμός*] that is, *vexed*.

Yea, and Thirdly, to helpe this also, it may be said of Christ whilst he was here below, that in the same sense or manner wherein he *bore our sicknesses*, *Mat. 8. 17.* (who yet was never personally tainted with any disease) in the same sense or manner he may be said to have borne our sins, namely thus, Christ when he came to an elect child of his that was sick, whom he healed; his manner was, first by a sympathie and pitie to afflict himselfe with their sicknesse, as if it had beene his owne: Thus at his raising of *Lazarus*, it is said that he *groaned in spirit*, &c. and so by the merit of taking the disease upon himselfe, through a fellow-feeling of it, he tooke it off from them, being for them afflicted, as if he himselfe had beene sick. And this seemes to be the best interpretation that I have met with of that difficult place in *Mat. 8. 16. 17.* where it is
said

said He healed all that were sick, that it might be fulfilled which was spoken by *Isai-ah* the Prophet, saying, *Himselfe tooke our infirmities, [and bare our sicknesses.]* Now in the like way or manner unto this, of bearing our sicknesses, he might beare our sinnes too, for hee being one with us, and to answer for all our sinnes, therefore when he saw any of his own to sinne, he was affected with it, as if it had beene his owne. And thus is that about the power of sinne made up and satisfied

And fourthly, as for the guilt of sinne, and the temptations from it, he knowes more of that then any one of us. He tasted the bitterneesse of that, in the imputation of it, more deeply then we can, and of the cup of his fathers wrath for it, and so is able experimentally to pittie a heart wounded with it, and struggling under such temptations. He knowes full well the heart of one in his owne sense forsaken by God, seeing himselfe left it when he cryed out, *My God, my God, why hast thou forsaken me?*

Uses of all.

1. **T**Hus that which hath been said may afford us the strongest consolations

and encouragements against our sinnes of any other consideration whatsoever, and may give us the greatest assurance of their being removed off from us, that may be for,

1. Christ himselfe suffers (as it were) at least is afflicted under them, as his enemies, which therefore he will be sure to remove, for his own quiet sake. His heart would not be quiet, but that he knows they shall be removed. As God says in the Prophet, so may Christ say much more, My Bowels are troubled for him, I remember him still. Jer. 31. 20.

2. There is comfort concerning such infirmities, in that your very sins move him to pity more thē to anger. This text is plain for it, for he suffers with us under our infirmities, and by infirmities are meant sins, as well as was other miseries (as was proved) whilst therefore you looke on them as infirmities, (as God here lookes upon them, and speakes of them in his own) and as your disease, and complain to Christ of them, and do cry out, O miserable man that I am, who shall deliver me? so long feare not. Christ be takes part with you, and is so far from being provoked against you, as all his anger is turned upon your sin to ruine it; yea his pity is encreased the more towards you, even as

the heart of a father is to a childe that hath some loathsome disease, or as one is to a member of his body that hath the leprosie, he hates not the member, for it is his flesh, but the disease, and that provokes him to pittie the part affected the more. What shall not make for us, when our sinnes that are both against Christ and us, shall be turned as motives to him, to pitie us the more? The object of pity is one in misery whom we love, and the greater the misery is, the more is the pity, when the party is beloved: Now of all miseries sin is the greatest; and whilst your selves looke at it as such, Christ will looke upon it as such only also in you: And he loving your persons and hating onely the sin; his hatred shall all fall, and that onely upon the sinne to free you of it by its ruine and destruction, but his bowels shall be the more drawne out to you; and this as much when you lie under sinne, as under any other affliction. Therefore feare not. What shall separate us from Christs love?

What ever tryall, or temptation, or misery we are under, we may comfort our selves with this, that Christ was once under the same, or some one like unto it, which may comfort us in these three differing respects that follow, by considering

That we are thereby but conformed to his

his example, for he was tempted in all, and this may be no small comfort to us.

2. We may look to that particular instance of Christs being under the like, as a meriting cause to procure and purchase succour for us under the same now; & so in that respect may yet further comfort our selves. And

3. His having once borne the like, may relieve us in this, that therefore he experimentally knows the misery and distresse of such a condition, and so is yet further moved, and quickned thereby to help us.

As the Doctrine delivered is a comfort, so the greatest motive against sinne; and perswasive unto obedience, to consider that Christs heart if it be not afflicted with, (& how far it may suffer with us we know not) yet for certain hath lesse joy in us, as we are more or lesse sinfull, or obedient. You know not by sinning what blowes you give the heart of Christ: If no more but that his joy is the lesse in you, it should move you, as it useth to doe those that are ingenuous. And take this as one incentive to obedience, that if he retain the same heart and minde for mercy towards you which he had here on earth: Then to answer his love, endeavour you to have the same heart towards him on earth, which you hope to have in heaven; and as you daily pray,

be done on earth as it is in Heaven.

In all miseries and distresses you may be sure to know where to have a friend to help and pity you, even in heaven, Christ; one whose nature, office, interest, relation, all, do engage him to your succour; you will find men, even friends, to be oftentimes unto you unreasonable, and their bowels in many cases shut up towards you. Well, say to them all, If you will not pittie me, Choose, I know one that will, one in heaven; whose heart is touched with the feeling of all my infirmities, and I will goe and bemoane my selfe to him. Come boldly, (sayes the Text) ὁ πατήρ, even with open mouth, to lay open your complaints, and you shall finde grace and mercie to helpe in time of neede. Men love to see themselves pittied by friends, though they cannot help them: Christ can and will do both.

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